

¶ Henrie Cornelius Agrippa, of the Vanitie and
vncerraintie of Artes and
Sciences, Englished by
Ja. San. Gent. *st*

Ecclesiastes. i.

All is but moſte vaine Vanitie: and
all is moſt vaine, and but plaine
Vanitie.

*¶ Scene and allowed according to
the order appointed.*

¶ Imprinted at London, by
Henry Wykes dwelling in Fleete ſtreat,
at the ſigne of the blacke
Elephant.

ANNO. 1569.

Title Page

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Henrie Cornelius Agrippa, of the Vanitie and uncertaintie of Artes and Sciences, Englished by Ja. San. Gent. Ecclesiastes. I. All is but moste vaine Vanitie: and all is most vaine, and but plaine Vanitie. Seene and allowed according to the order appointed. Imprinted at London, by Henry Wykes dwelling in Fleete streat, at the signe of the blacke Elephant. ANNO. 1569.

The Image of a Noble Prince

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[Graphic Omitted] The Image of a Noble Prince, the Lion doth expresse, The Humble harmles scape, the Rebels he doth ate suppress: And as he Hunteth the Wolfe, so they that rule and governe well, Muste Theves destroy, and wicked men from publike Weale expell.

To the Noble and Vertuous Prince Thomas Duke of Northfolke

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To the Noble and Vertuous Prince Thomas Duke of Northfolke, Earle Marshal of England, one of the Queenes Majesties moste Honorable Priuie Councel, and Knight of the Honorable Order of the Garter, and c. CENEAS the Lapitha (renowmed Prince) he that fought with the Centaures, was so harde to be wounded, and with weapons to be pearced (as Pindarus writeth) that when the Centaures with one consent assailing him, had layde vppon him a huge heape of woodes, he notwithstandinge was not vanquished. But this our Agrippa, toke not weapons of Vulcane, as Achilles and Eneas did, but of reason, whiche not onely maintaineth and defendeth the truthe, but also with deape insighte trieth, and as it were, sifteth the same from the false. So that the truth, by reasons meane, is made pure and inviolate, and the untruth, whiche obscureth it, is plainely perceaved. This man, made not sharpe warre with the Centaures, as the other did, but well neare with all Estates, Artes, and Sciences, whose abuses, he hath so vanquished and put to flight, that moste menne will assigne him the palme and price of Victorie. How many have desired knowledges, Artes, and Sciences, and how fewe have detected their deceitfull abuses? Many seeke the good, but few find out the evill that lieth hidden therein: it is no lesse prayse to embrace vertue, then dispraise not to shun vice, the rewarde of vertue is everlasting fame, and the guerdon of vice, is shamefull infamie: he is wise that is not deceived by the

counterfait shew of vertue, and he moste unwise, that rashly chuseth that whiche semeth good: for vices oftentimes put on the coloure of vertue. Mironides a learned * ij

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Philosopher, and a wise Capitaine, saide, That the wisdom of a man, is not somuche known by withdrawinge himselfe from the evill, as by choosinge the good, because that commonly under the evill any good cannot be hidden, but under the good much evill maye be dissembled. Even as the Enseigne beginneth Per signum Crucis, and endeth in Satanas and Barrabas: So likewise the great evils, take their beginninge in some good deedes, in suche wise that they be counterfaieted like Maskes, sugred like Pilles, and gilted like Reubarbe. There is no más senseles, which keapeth not himselfe from the evill, whiche is notoriously evill, but a wise man will beware of that whiche is known not to be altogether good. Themistocles the Philosopher, put all his felicitie in descending from a noble linage. Simonides the Philosopher, accompted the greatest happinesse to be well beloved of the people. Antisthenes put all his felicitie in renowme after his death. But Herillus placed the soueraigne good in learninge and knowledge, who shooteth wide of the marke for that, in no wise can be good, whiche is vaine, and uncertaine: howe than can the chieftest felicitie be founde therein? I neede not make in this place, any longe discourse to disprove the vanitée of Artes and Sciences, sithe this Authour hath written thereof at large whiche Inglished, I addresse to your Grace, moste humbly beseechinge you, to accepte it as a pledge of a minde well affected towards your Honoure, whiche haue not onely the felicitie of Themistocles, to were, honoure of Parentage, but which is more, have also confirmed the same with Honour purchased by your owne vertue: you have the felicitie of Simonides, for you are well beloved of the people: and also dyinge, shall have the soueraigne good of Antisthenes, for your fame shall forever sounde in the eares of men: but to you livinge, I wishe Nestors yeares, with continuall health, and encrease of Honoure. Your Graces, most humblie to commaunde, James Sanford.

To the Reader

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To the Reader. IF in al thinges (gentle Reader) with which God endowed man at his creation nothings is more to be esteemed then Reason, it foloweth, that the fruites thereof, that is, learninge and knowledge shoulde be had in price. For what is

more to be desired then knowledge, the learning, then wisdom, which teacheth man to aspire to heavenly things, which guideth his doings, and ruleth his affaires: wherefore Phocilides saith very well, Wisdom governeth Fieldes, Cities, and Shippes. For all things be happily exployted, which by the helpe of wisdom are governed. Sapience proceedeth of perfecte Reason, joynted with Learninge, and Knowledge, which if it be true, then consequently it followeth, that Artes and Sciences are good. And although this Authoure sharply inveigheth against them (which to the rude multitude for that cause, maye seme naught and noysome) yet his intent is, not to deface the worthinesse of Artes and Sciences, but to reprove and detecte their evil uses, and declare the excellencie of his wit in disprovinge them, for a shewe of Learning: which evil uses, doubtles have crept in, thorough the perverse doings of men. There is nothing in this world, which is not corrupted, nor any learning which is not abused, notwithstanding the whole circle or compasse of Learning (the Seué Liberall Sciences I meane, called Encyclopædia) is not to be neglected, and all humane Artes rejected: for like as diseased bodies, havinge some infirmitie, are not to be abandoned, but to be recured, preserved, and chearished, so ought Sciéces and Knowledges (though there lurke in them some abuse) not to be dispised, but with all endeavour ought to be purged fro their chaffe, and brought to their former perfection. Who would geve credence to this Authoure, and allow him, if he endeavoured to disallow all learninges? it is a vaine thing to dispraise all Knowledges, and a praise to detecte their vanitie. The Authour * iij

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hereof walked in darknes, and together with his excellency of wit, he declareth in some places his blindnes of understandinge: for in the. 2. 6. 57. Cap. he confirmeth as vaine things as he disproveth. Some peradventure wil objecte, that it is impossible for so excellent a man to erre and be deceived, who in all learninges (as appeareth) was conversaunt and well exercised: unto whome maye be saide that which Tullie writeth in the firste of his Offices, where he saith. To be deceived, to slide, to erre, and to be beguiled is mans propertie: and doubtles, no one man with exceeding great use and experience of things, can attaine to so great skilfulnes and cunninge, that of himselfe he maye decerne all things, and not halt and be overseene in any, according to the saying of Euripides the Greeke Poete, One ma seeth not all things. Socrates, who by the Oracle of Apollo, was judged the wisest of his age, cofessed that he knew nothing at all, beside a certaine slender discipline of love. If Socrates knewe

so fewe things, then cannot this Authour knowe all things, whose knowledge, although it were great, yet greatly he erred, and no marveil, for he gave his minde to unleeftful Artes, contrarie to the Lawes of God and man: for it is saide, and his workes testifie the same, that he exercised the Arte Magicke, and therein farre excelled all other of his time, but in the ende, his wicked knowledge was the cause of his miserable deathe: for as Iohn Manlius a Germaine writer doth recorde, when he was at the pointe of death he called to him a dogge, whiche wente aboute with him and spake to him with these woordes. Abi a me perdita bestia, quæ me perdidisti: that is, Depart fro me thou wicked beast whiche hast destroyed me. So foorthwith the dogge departinge from him, caste himselfe headlonge into a river, this dogge was without doubt a Divil of Hell. The naughtines of the time caused him to be naught, and to persever in erreure, for if he shoulde altogeather have revolted and gone from the Pope, his life would haue ben in daunger: in part he helde with the Pope and his ministers, maintayning his

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enormities, in part also he renounceth his Canons, as in the 94. Cap. appeareth, he inveigheth against the foule abuses of Bishops, Abbotes, Monkes, and Freers, and other suche like, defending also the Royal presence of Christ his body. It is likely, that if he had ben in as good a time as this is, he would have don accordingly, but being in a corrupt time, he did as the time required: where darknes is, menne muste needes fale, and where wickednes raigneth, menne of force become naught. Like as the poisonous Cokatrice infecteth all thinges, so oftentimes the shadowe of naughty menne hurteth the good. One evill corrupteth an other, and evill put to evill, is cause of mutuall destruction: Epictetus the Stoice Philosopher saithe: Understande, if thy companió shalbe defiled, that he also whom he shal touch must needes be defiled, notwith standinge he were cleane before: wherefore his faulte is to be ascribed to the time wherin he liued, and to the parsons with whom he was conversaunt. I conferred an Italian translation with the Latine Copie, in the whiche I founde more then was mencioned in the Latine, whiche I have put into my translation, the places where this is added, are in the 96. 98. 100. 101. Cap. betweene twoo starres with this forme * placed in the Margent. I conjecture that this booke in the Italian was translated out of that Copie, whiche the Authoure first published, and since that time other bookes of the same sort have ben printed, and in printing some thinges have ben either depraved by negligence, or lefte out of pourpose, because they sharply inveigh againste the Popes

followers, whiche conjecture is likeliest, for negligence of the Printer woulde have appeared aswell in other places, as in these, if he beinge rechlesse, had don things without advisement. Wherefore (friendly Reader) wel construe my doinges, take in good part my labours, amende the faultes that are overpassed in printinge, and defende this againste the malitious detractions of envious Zoilus, then shall I accompte thee my friende, thinke my time well spent, and my paines requited.

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Cornelius Agrippa, to the Reader

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Cornelius Agrippa, to the Reader. Wil not this my enterprise (studious Reader) séeme unto thee, valiant and adventurous, and almoste comparable to the attampes of Hercules, to take up weapons against all that Giaunts force of Sciences and Artes, and to chalenge into the fielde all theere moste hardie hunters of Artes and Sciences. The statelinesse of the Doctours, the learninge of the Practisers, the autoritée of the Maisters, the endeavours of the Bachelours, the envie of all the Scholers, and the sedition of the Handicraftes men, will murmure againste mee. Whiche if I shall vanquishe, will it not be so muche, or more, then to stryke the Nemean Lyon with a mase, to kyll the Hider of Lerna with fire: to slea the Boare of Arimanthus: to take the Golden horned Harte in the Foreste of Menalus; to shoote

thorome the Birdes Stymphalidæ in the ayre: to strangle the
Giante Anteus in mine armes: to fasten Pillers in the Oceane
Sea: to overcome the Triple headed Gerion: to priue awaie the
Oxen: to slea the Bull: to conquere Achelous hande to hande: to
steale away Diomedes horses: to drawe Cerberus bounde in
chaynes: to take awaie the Golden apples of Hesperides, and
many other noble adventures of this sorte, whiche were done by
Hercules A

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with greate labours, and with no lesse daunger, beyng of no
lesse travaile, then perill to overcome these monsters of Studies
and Schooles. And I well perceive what a blouody battaile I have
to fighte with them hande to hande, and how daungerous this
fight will be, seeinge that I am beset on every side with an armie
of so mightie ennemies. O with howe many ingins will they
assaile mée, and with howe many shames and villanies will they
lode mée. First of all the loowsie Grammarians will make a stirre,
and with their Ftyologies uppon Agrippa wil geve me a goutie
name: The peevishe Poets will put me in theyr verses for Momus,
or for Esopes Goate: The triflesellinge Historiographers will
defame me more then ever Pausanias and Herostratus was. The
blustering Oratours with icefull eyes, with terrible lookes, with
shrill soundinge voyces, and with cruell geftures, will accuse me
of robbery. The monstrous Remembrancers will breake my
braine with their Imaginations. The obstinate Logitioners, will
caste againste me infinite dartes of Sillogismes. The longe
tongued Sophisters, which wreast to every part their talke, with
intricate snares of woordes, like a bridle, will stoppe my mouthe.
The barbarens Lullist with unfittinge woordes and Solesismes,
will bringe my head in a maze. The wicked Mathematiciens, will
bannishe me from Heaven and earthe. The Arithmeticiens,
Sonnebeame describers, will incense the Usurers against me,
compellinge me to render an accompte of niu debtes. The
brawler Dicer will drive me to the gallowes. The lotcastinge
Pythagorist wil calculate for me infortunate numbers. The
Geomantian with his prick, will caste for me imprisonment,
sadnes, and unfortunate Figures. The Musitians

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with their many tunes, will me a laughinge stocke thorowe the
streates, and with jarringe soundes, and unpleasante ringinge of
pannes, basons, and dishes will trouble me more, then they are
woonte at their weddings which be twise married. The stately
dames will exclude me out of their daunces. The wanton maydes
will not kisse me. The bablinge handeimaydes will scoffe at me

as a daunsinge Camell. The daunsinge player will make a tragedie of me upon his bawdie stage. The Fencer with his hundreth hands will assaulte me on the righte side, and on the left. The doubtfull Geometricians, laiynge on me Triangles, rownde, and square figures, will take me prysoner, beinge as it were entangled in Gordions knot. The bayne woorker in the arts Perspective, will engrave and depainte me more bruitishe and deformed, then an Ape or Thersites. The wandringe Cosinographers will bannishe me beyonde Moscouse, and the frozen Sea. The Dedalean builder, with his moste mightie Ingins, will prively undermine me, and compel me so wander in confuse Laberinthes. The Infernal Miner wil condemne me to the Golden Mines. The Fatal Astrologers, wil threaten me to be hanged, and with the unstable turninge of the Heauens wil forbidde me Paradise. The threatning Diviners, will withe me all evill. The unreasonable Phisiognomer, wil defame me for a colde man, and of small force in the acte of Generie. The dotinge Metoposcooper, wil pronounce me a braine sicke Asse. The Diviniuge Palmester, wil declare by his Divination, that al thinges shalbe so me unfortunate. The foreknowinge Southesaier, will geve me his blacke curse. The monstrous Gunner, will cast against me the revenginge flames of Jupiter, and the fier of lightninge. A ij

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The Interpretour of darke Dreames, will feare me with his horrible night Sprites. The furious Prophet, will deceive me with his doubtfull Oracle. The monstrous Magitiens, wil transforme me, as it were an other Apulei or Lucian, into an Asse, yet not of Golde, but perchance of dyrte. The blacke Necromancer, wil persecute me with Spirites and Divels. The Churchrobbinge Theurgift, wil offer my head to the crowes, or perhappes to the jakes. The Circumcised Cabalistes, wil wishe me their foreskinne. The vayne and foolishe juggler, will make me appéere eyther headlesse or without stoanes. The contentious Philisophers, will teare me in péeces with most repugnant opinions. The juggling Pithagoreans, wil make me go into a Dogge, and a Crocodile. The filthy and carpinge Cinickes, will close me up in a Tunne, or a Grave. The pestilent Academickes, will crie upon me to make my wyfe common. The devouringe Epicures, will kill me with surfetttinge. The wicked Peripatetickes, will make my soule mortall, and exclude it out of Paradise. The severe Stoikes, takynge away the grieve of mans minde, will transforme me into a stone. The vaine Metaphisici, wil every howre confounde my minde with Paradoxes of thinges that never were, nor never shalbe, as of the Demogorgoneon Chaos. The Morall Philosophers, correcters of manners, will write me in a hundreth

Tables. The politike Lawemaker, will forbidde me to beare Office in the Publike weale. The Voluptuous Prince, will bannishe me the Courte. The Ambitious Noblemen, will put me out of the Senate. The brainelesse People, will exclaime on me in the streates. The terrible Tirante Phalaris, will include me in his Bull to tormente me. The sedicious Governours, wil drive

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me into banishment. The furious People, and the many headed cruell beast, without hearinge my cause will put me to deathe. Every decayed Common weale will condemne me of Treason. The Covetous Priestes, will excommunicate me. The Hooded Maikers, and spitefull Hipocrites, will rayle againste me out of the Pulpit. The Almightye Bishoppes, will reservue my sinnes for Everlastinge fire. The Lecherous Whoores, wil threaten to geve me the French Pock. The greedie Ruffian, and the bowlinge Bawde, wil gelde my purse. The scabbed Beggars wil exclude me out of their Hospitall. The wandringe Pardoners, will offer me S. Anthonies fire, furious sclaunder, and deprive me of their Indulgences. The unfaithful Stewarde, will make me indebted to the Bocherie. The blasphemous Mariner, will dashe me againste Scylla. The false Marchante, will eate me out with Exchaunge and Usurie. The theevishe Treasurer, will steale my stypende. The churlishe Husbandmen, wil forbid me their pleasant Gardens. The loytering Sheapherdes, wil geve me to the Woolfes. The watercoursinge Fisher, will laye a privie bayte for me. The hallowinge Hunter, will set his houndes and hawkes upon me. The mightie armed Souldiour will take my purse. The gallant Gentlemen wil caste me out of their companie. The Herauldes cladde in coats Armour, will take away my Auncestoures Armes, and forbiddinge me from ridinge at the Tyite (which they terme Turnamentes) will proclaime me for a tributary countrey man. The perbrake Phisitians, will embrue me with Vrine and Ordure: of the which the bablinge Logitioner, disputing of sicknesse, wil take from me a remedie in feason. The rashe Practiser, with a doubtfull experiment, will put me in daunger A iij

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of deathe. The subtile olde beaten Phisition, deferringe the remedies, wil prolonge the sicknesse for his owne avayle. She filthy Apothecaries, will sucke me drie with their Clisters. The geldinge Chirurgians, will lie in wayte for my teethe and stones. The cruell Anatomistes, will crave me for Infection. The filthie Horseleache, will shutte me up in a Brake, and will blinde mine eyes with carte duste. The forginge Dieter will kill me with hunger. The thirstie Cooke wil put all unsavery gobbet in my

mouth. The prodigall Alcumiste will forbidde me his riches, and drive me from his Fornace. The invincible Juriste, will cloye me with greate and Huge Volumes of their Gloses. The loftie Lawiers, will accuse me of Treason. The arrogant Canonistes, will Excommunicate me with cruell Cursinges. The brawlinge Advocates, will bringe againste me syxe hundreth accusations. The wylie Proctour, abandoninge my cause in Plea, will by couins joygne in Plea with mine adversarie. The doubtfull notarie, will subscribe falsely. The untreatable Judge, will condemne me in mine Action, and deny me the Apostles of Appeale, as they terme them. The imperious Archescribe Chauncellour, will not admitte my supplication. The obstinate Divine Sophisticall Doctours, will call me Heretike, or compell me to woorshippe their Idoles. Our grimme Maisters wil enforce me to recante: and the Atlantes of Sorbona, will hisse and clappe their handes at me. Nowe Reader, thou perceivest thorowe howe many daungers I shall passe: Yet I hope easelie to escape these assaultes, if thou, supportinge the truethe, and settinge enufe aparte, shalte come with a gentle minde so the readinge of these thinges. Beside this, I have the Woorde of God, wherewith to defende my selfe,

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whiche boldely I wil holde againste these for a Buckler and Shselde. And if it be expedient for me, whiche have for the love of him, stirred up so many enemies againste me, I will willingly dye before I will abandon it. And I woulde have thie understande, that I wrote not these thinges for hatred, for ambition, for deceipte, or for erreure: neither a wicked desire, not the arrogancie of a lewde minds, hath moved me to write this: but the cause of all men, moste juste and righteous, because I see many ware prowde in Humane learninge and knowledge, that therefore they do despise and lothe, the Sacred and Canonically Scriptures of the Holie Ghoste, as rude and rusficall, because they haue no ornamentes of woords, force of sillogiluies, and affectate perswasions, not the strange doctrine of the Philosophers; but are simply grounded upon the operation of Vertue, and upon bare Faithe, but beside this they have it in greate contempte. Wee see other also, the whiche although they seeme to them selves very Godly, notwithstandinge will prove and confirme the Lawes, with the Decrees of Philosophers, attributinge more to them, then to the Holie Prophetes of God, or to the Evangelistes, and Apostles, they beyng as contrary to them, as White is from Blacke. Furthermore, in many, and almoste in al places of studie, a perverse custome, and damnable use is growen, in that they Binde with an othe, the schollers

which they receive to teache, never to speake against Ariftole, Boetius, Thomas, Albert, or against any other of their Schollers, beinge accompted as a God, from whom, if a man differ a fingers breadth in thought, immediately they will call him Heretike, a sinful person, an offendout of godly eares, and woorthy to be burned. These then so unaduised Giances,

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and ennemies of the Holie Scriptures, are to be assalted, and their Fortresses and Castles ransaked, and to declare howe greate the blindenesse of men is, with so many Sciences and Artes, and with so many Maisters and Authours, alwaies to erre from the knowledge of the Trueth: and howe greate a rashenesse, and presumptuous arrogancie it is, to preferre the schooles of Philosophers, before the Church of Christe: And to set before, and make equivalent, the opinions of men, with the Woorde of God. Finally, what a wicked Tyrannie it is, to bynde the wittes of Studetes to certaine appointed Authours, and to take from Schollers, the libertie to searche and trace out Trueth. All whiche thinges, sith they are so apparant that they can not be denied, I must have pardon, if to any I shall seeme to have declaimed somewhat largely, and peradventure sharply, against any kinde of Learninge, or against their Professours.

Chapter 1: Of Sciences in generall

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The Woorkes of Henry Cornelius Agrippa, of the uncertaintie and Vanitie of Sciences. Of Sciences in generall. Capit. I. IT is an auncient, and almoste an agreeable and common opinion, of all the Philosophers, by the whiche they thinke, that every Science doothe bringe unto man some Divinitie, accordinge to the capacitie and value of them both, so that oftentimes, beyonde the limites of Humanitie, they may be reckened amonge the felowship of the Good?. From hence arose the divers and infinite commendations of Sciences, with whiche every man dooth endeavour with no lesse eloquente, then longe discourse, to exaite and extoll above the Heauens, these Artes and Disciplines, in the whiche by continuall exercise, every man hath whetted the strength of his witte. Notwithstandinge I, beinge perswaded with other kinde of reasons, am of opinion, that there can chaunce to the life and salvation of our Soules, nothinge more hurtfull and pestilente, then these Artes and Sciences. Wherefore, I thinke good to entreate with a contrary order, and my opinion is, that the Sciences ought not to be extolled with so great praises, but rather for the moste parte, to be despised: and that there is

none whiche is without juste blame and reprehension, nor that of it selfe deserveth praise, but that whiche it getteth of his honestie that professeth the same. I desire, B

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that this my Judgement be received of you, with that modestie, that ye thinke not that I woulde reprove other, whiche are of a contrary opinion: neither to attribute to my selfe any thinge over proudly. Therefore pardon me, if herein I disagree from others, untill I shal beginne this mine opinion at every Science by the order of the letters, not onely with common argumentes, and taken from the outwarde theme of thinges, but with very stronge reasons, and suche as are sifted out of the inwarde boowelles of thinges: not with any subtile eloquence of Demosthenes or Chrisippus (the whiche shoulde be a shamefull thinge for me, professinge Divinitée) as one that loveth flattery, if I should seeke for the counterfaite coulours of speech: 1 For that a professour of the Holy Scripture, ought to speake Properly, and not Eloquently: and tosearche out the veritie of the matter, and not the garnishinge of speache, for the seate of Trueth is in the harte, and not in the tounge: Neither dooth it make any matter, what speache we use in tellinge of the Trueth, because that a Lie needeth eloquence and pleasant speach, that it may pearce and creepe into the mindes of men: but the speache of Trueth (as Euripides writeth) is simple, not seekinge for painted and coloured woords. G2 If so be then, I shall printe in your moste delicate eares, this my enterprise, without any floower of eloquence (the which is nowe of us aswell to be neglected, as blamed) I pray you to endure this with that patience, with the which that Romaine Emperour in time past did, when he stode still with his armie, to here a poore woman speake: and the kinge Archisilaus sometime woulde here men of a hoarse and unpleasant voice, because that heringe afterward eloquent men, he might conceave greater pleasure. Remember this saiyng - notes- G1 The duetie of a Druine G2 Trueth requireth simple words.

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of Theophrastus, that even the ignorant man speakhe in presence of the wyest and mightiest men, so that they speake with faithfulness and reason. G1 And that I may not suffer you to geve eare in vaine, I wil now sette before your eyes, with what footing, and trasinge (as though with houndes) I have founde out this my saide opinion. If firste I shall admonishe you, that all Sciences be as well naught as good, and that it bringeth to us, above the limite of Humanité, none other blessing of the

Deitée, but that perchance, which that auncient Serpent promised to our firste parents, saynge, Ye shalbe as Goddes, and shall know good and ill. He shall then vaunte himselfe in this Serpente, whiche bosteth himselfe to have knowledge, as wee reade indeede that the Heretikes Ophiti did, whiche woorshipped the Serpente in their Sacrifices, sayng, That he hath brought the knowledge of Vertue into Paradise with these agréeth the historie of Plato, that a certaine Spirite, called Theutus, enemie to makinde, was the first deviser of Sciences, no lesse hurtful then profitable: G2 as very wisely saide Thamus kinge of Egypte, reasoninge of the innentours of Sciences and Letters. Hercofit commeth to passe, that all Grammarians, for the moste parte, doo expounde this woord Dæmon, that is, a Spirite, as if it were Sapiens, that is, Wise: but put the case it be so, let us leave these Fables to their Poetes and Philosophers, and lette there be no other inventours of Sciences then men, and we knowe that they were the children of a moste wicked generation, I meane, the children of Cain, and of whiche is truely spoken: The children of this world, is more wise then the children of light, in this generation. Wherefore if men be the Inventers of Sciences, is not every man a lier, neither is there one that B ij -notes- G1 The saying of Theophrast. G2 A Spirite inventour of Sciences.

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dooth good: But let as say, that there are againe some good men, shall not then the Sciences have no goodnesse nor trueth, exceptinge that, which they take and get of the that prosesse and possesse the same? For if they chaunce upon any naughtie man, they shalbe hurtful, and of an ill man, they will make a woorse: As a perverse Grammarian, a vaine Poete, a liy nge Historiographer, a flatteringe Rhetorician, a boastinge professour of Memorie, a strivinge Logitioner, a cavelinge Sophister, a pratinge Lullist, a lotcastinge Arithmetician, a lascivious Musitian, an impudent Dauncer, a vauntinge Geometrician, a wandringe Cosmographer, a pernicious Builder, a théevishe Mariner, a falfe Astronomer, a wicked Wiche, a disloial Cabalist, a dreaming Naturall Philosopher, a monstruouse teller of Supernaturall thinges, a wayward Morall Philosopher, an unjust Politike person, a tyrannouse Prince, an oppressinge Magistrate, sedicious People, a Sismatical Prieste, a Supersticious Munke, a Prodigall Housholder, a falsesworne Marchaunte, a robbinge Treasurer, a sluggidhe husbandman, a théevishe Sheaphearde, a backebiting Fisher, a stealinge Hunter, a spoiling Souldiour, a Nobleman powler of his tenantes, a murdering phisition, a poysoninge Apotheearie, a raveninge Cooke, an abusinge Alcumiste, a subtile Lawier, an Aduocate defendinge a thowsande Ribaldries, a

false Notarie, a Judge corrupte, and a theefe in his Honourable seate of Judgement, an Heretical Divine, and a misleader of the whole multitude. And truely there is nothinge more unprofitable, then an Arte, and a Science, hedged in with wickednesse: and the greatest and best learned Artificer, is the worst anthour of naughtie thinges. But, if this Science be founde in some man, not so naught, as foolish, yet these may none in the

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world, be more proud and unreasonable then he: for besides that whiche he hath in him of natural folly, the authoritie of Learning defendeth it, and hath the Letters, for an instrument to mainteine his madnes; the whiche, because that other fooles doo want, theire frensie is more milder, as saith Plato of the Dratur. For (saith he) the more unwise, and unlearned he shalbe, the more thinge he wil speake: he will counterfaite all thinges, and will thinke that nothinge is unmeet for him. Wherefore, there is nothinge more Pestilente, then advisedlie to dote. But, if some good, and wyse man possesse the same, peradventure the Sciences, wilbe good and available to the Common Weale, yet therefore they will not make their possessour the more blessed: for(as Porphirius and Iamblicus say) the heaping together of wordes, and the multitude of learnings, is a blessednesse, whiche receiveth no increase, accordinge to the quantitie of reasons and words. But if it were so, that nothinge shoulde hinder them, from beinge happie, whiche have gathered together all learnings: and he whiche wanteth these, unhappy: so the Philosophers, shall be more blessed, their Gods Ministers. For the true felicitée, consisteth not in the knowledge of goodnesse, but in a good life: not in understandinge, but in livinge, with understandinge: For not the good understandinge, but the good will, joyenth men unto God. Neither doo the Sciences any thinge els, beinge outwardly applied unto us, but that they geve us, a certaine purginge estate, availinge somewhat to Felicitée: yet they shewe not the verie waye, whereby wee maie be made altogether happie, excepte they have a life translated into the verie nature of Goodnesse: For as Cicero saith, descending Archias, It hath bene very often founde, that B ij

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nature without learninge, hath availed more to gette praise and vertue, then learninge without nature. It shall not then be necessarie for us, to fill the minde, with so longe, so difficulte, and beth unsearcheable learnings of all Sciences, as the Auerroistes doo affirme: the whiche, Aristotle him selfe saith, to

be the moste common felicitæ, and to the which, al men may easely attaine, through a certaine doctrine and diligence, whiche (he saieth) to be an easie, and as it were a common power of beholding the objecte, the noblest above all other, that is God: the whiche acte truely of contemplation, beinge so easie and common to all men, is not made perfecte with Syllogismes and Demonstrations, but with Beléefe and Woorshippe. What felicitæ then, is there now in Sciences: Or what is the praise, and the blessednesse of wise men, and philosophers, of whom all Schooles doo ringe and sounde, with their glorie, whose Soules Hell heare and see, to be tormented with cruell punishmentes? Augustine knewe this, and was afraide, speakinge with a lowde voice, this saiyng of Paule: The Ignorante arise, and take the Kingedome of Heaven: and we with our learninge, fall headlonge into Hell. And if it be léefull to confesse the trueth, the doctrine of every Science, is so daungerous, and unstable, that it is much more, suretie, to be ignorante, then learned. Adam had never bene banished out of the Paradise of Blessednesse, if he had not learned, of his maister the Serpente, to knowe good and ill. And Paule willeth, that they shoulde he chased out of the Church, that would knowe more then they ought. Socrates, after that he had founde out welneare al learnings, was then judged, by the Oracle, of all men the wisest; when openly he confessed, to knowe nothinge. The knowledge

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of all Sciences, is so difficulte (I will not say impossible) that all mans life will faile, before one small iote of learning, maie perfitley be founde out: which thing, it séemeth into me, that Ecclesiastes affirmeth, when he saieth: G1 I have understoode, that man can not finde out any reason, of the woorkes of God, of them which are under the Sonne, and the more he shall labour to searche, the lesse he shall finde: although the wise man saie, that he knoweth them, he shall not be able to finde them. Nothinge can chaunce onto man more pestilente, then knowledge: G2 this is the very pestilence, that putteth all mankinde to ruine, the which chaseth awaie all Innocencie, and hath made as subjecte to so many kindes of sinne, and to death also: whiche hath extinguished the light of Faith, castinge out Soules into blinde darkenesse: which condemninge the truethe, hath placed errorrs in the hiest throne. Wherefore Valentianus the Emperout séemeth not to be despised, who (as it is reported) was an ennemie to learninge: G3 Neither Licinius the Emperour, who was arcustomed to saie, that Learninge was a poyson, and a publike pestilence: but which is more, Valerius saith, that Cicero him selfe, the moste abundant welspringe of Learninge, despised

it at length. And so large is the libertée of the Trueth, and the largenesse thereof so free, that it can not be perceived, with the speculations of and Science, not with and strait judgement of the Sences, nor with and argumentes of the Arte of Logike, nor with and evident prooffe, with no Sillogismes of Demonstration, nor with and discourse of mans reason, but with Faith Duely: whiche who so hath, is named of Aristotle, in his firste booke of Resolutions better disposed, then it he wore learned: the which thinge Philopomus expoundeth, saynge, that -notes- G1 Ecclesiast. 3. G2 Nothings more pestilent then Science. G3 Valentian an ennemie to learning.

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the man whiche knoweth it thus, is better then he which knoweth by Demonstration, which is doone by the cause. Theophrastus, in his bookes of Transnaturall thinges, saith this: We may contemplate, even untill some thinge by the cause, takinge the begingings at the Sences: but when we have passed over with the endes and the beginniges, we can knowe no more, either because we have not the Cause, or for the infirmatée of our understandinge. And Plato in Timæus, saith, That to expounde these thinges, is above our reache, but willeth credite to be geven to them, who have spoken of it before, albeit they speake not, with and necessitie of Demonstration: For the Academikes were bad in price, the whiche saide, that nothings might be affirmed: There were the Pirronikes, and many other, that affirmed nothings. Therefore, Science hath no especiall thinge, above the very Beléeffe, that is, where the goodnesse of the Authour, moveth the free will of the Schollers Beléeffe. Hereof spingeth this saynge of the Pythagoreans, spoken of their Maister, Ipse dixit, that is, He hath spoken it [Greek omitted] : And that common Proverbe of the Peripatetikes, We must beleve every cunninge man in his Arte. So we beleve the Grammatian, in the signification of woordes. The Logitioner, geveth credit to ye Partes of Speache, received of the Grammarian. The Rhetorician, taketh of the Logitioner, places of Argumentation, The Poete boroweth measures of the Musitian. The Geometrician, taketh Proportions of the Arithmetician. The Astologian, geveth credite to bothe. Furthermore, the Superuaturall Philosophers, use the conjectures of Naturall Philosophers: And every Artificer, dooth presume well of the Statutes of an other. For every Science, hath in

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it some certaine Principles, which must be beleved, and can not by any meanes be declared: which if any will obstinately deny,

the Philosophers have not wherewith to dispute against him, and immediately they wil saie, that there is no disputacion against him, whiche denieth the Principles: or els will constraine him to flee unto some other thinges, without the limites of learninge: As if any (say they) wall denie the fyre is hote, let him be cast into the fyre, and let him be demaunded what he féeleth: so finally, of Philosophers, they are made tormentours and hangmen, for they will by force, compell us to confesse that, whiche they shoulde teache by reason. Therefore there is nothing more noyome, nor more hurtefull to the Publike weale, then Learninge and Sciences, wherein if there be men endowed with erudition and knowledge, mattiers are, for the moste parte, executed at their will, as those which knowe moste: and trustinge in the simplicitie of the people, and in the ignorance of the multitude, they take to them selves, againste righte and reason, all the authoritie of Office, whereupon the state of the Common wealthe passeth from the peoples rule, to the rule of a fewe, and afterwarde, devided into partes, dooth soone turne to Tyrannie: whiche, no man is reade at eny time, in all the worlde, to have obtained without Science, without Doctrine, or without Learninge, excepte Lucius Scylla the Dictatour onely, who tooke rule in hand without learninge: wherein notwithstandinge, the Weale Publike is very muche bounde to the ignorance of Learninge, for this, that in the ende, of his owne frée will he layde Tyrannie aside. G1 Moreover, al Sciences are nothinge els, but the ordinaunces and opinions of men, so noysome as profitable, so pestilent as holsome, so ill as good, in no parte perfecte, but doubtful and full of error and contention: and that this is true, we will now declare it, passinge from one to one, thoroughout all the doctrines of Sciences. C -notes- Scieces the ordinances and opinions of men.

Chapter 2: Of the Charecters of the Letters

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Of the Charecters of the Letters. Cap. 2. FIrste of all, who doth not see, that the Artes of well speakinge, I meane Grammer, Logike, and Rhetorike, the which onely be entries, and doores to Sciences, and not Sciences, oftentimes they bringe with them no lesse pestilence then pleasure, in the whiche yet there is no other rule of the Trueth, then the decrees and will of some, that did firste teache: the which thinge is moste manifestly séene, even by the very invention of Letters, whiche are the firste elementes, and instrumentes of these Artes: Of the whiche, the firste were the Chaldean letters, invented by Abraham, as Philo saieth, whiche the Chaldeans, Assirians, and Phoenicians did use G1 but there are some whiche say, that Rhadamanthus firste

gave Letters to the Asirians. Afterwarde Moises gave Letters to the Jewes, peradventure not with these Carracters, which are used nowe adayes, which are thought to be invented by Esre, who is supposed to have written almoste all the bookes of the Olde Testamente. Furthermore, a certaine man called Linus Chalcides, brought the Letters of the Phoenicians to the Græcians, whiche used them, until Cadmus, Agenors sonne, gave them newe Letters, with an other Carrater, which were fiftéene in number, to the whiche Palamedes in the Trojane warre added fower, afterwarde Sinonides Melicus added other fower. But the firste that taught the Egyptians the use of writinge, was a certaine man named Memoura, by the figures of beastes, as it is séene in the Piramides: and the firste that gave them Letters, was Mercurius, that is he, whiche Lactantius saithe, to be the fife Mercurius, to whom, Vulcanus the sonne of Nilus, succeded in the kingedome. A woman called Nicostrata, surnamed Carmenta, gave Letters to the Latines. Wherefore in times paste, seven kinde of Letters were had in price, the Hebrewes, the Greeke, the Latine, the Syrian, the Caldean, the Egyptian, and the Geticke, of the which Crinitus -notes- G1 The Caldean Letters were first before other.

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saithe, that he read in an auncient booke, théese verses followinge, Firste Moses wrote the Hebrewes. The Ph nices with witte the Greeke did devise. Nicostrara and Abram made Carracters, Of one the Latine letters did firste rise, The Sirian did the other firste finde out, The same man eke the Chaldean did invent. With no lesse arte did Isis goe aboute To write the Gyptian letters. the last sent Galfilla letters to the Geetes abroad. Afterwarde, the other People, and barbarouse Nations, in the later times invented Letters: For the Bishoppe Gordianus, gave Letters to the Gothes, and the auncient Frenchemen (the whiche made Fraunce subiecte to Marcomir and Pharamonde) had the Carracters of their Letters little differinge from the Greekes, with the whiche Wastalde wrote an Histozie in theire tounge, but he is not knowen whiche invented these Letters: there are yet extante other letters of the Frenchemen, the whiche a certaine man called Doracus did devise, but muche differinge from the Carracte of Wastald: and other afterwarde invinted by Hichus the Frencheman, who came with Marcomir so the entrie of the ryuer of Rhene from Scithia, Moreover, Beda hath written of some, but the inventour is not knowen, whiche were the Letters of certaine Normans. And many other Nations, in like manner have either made newe Carracters of Letters, or have partely chaunged them, beyng taken of the Auncientes, or els have corrupted

them, as the Dalmatians have the Greeke, and the Armenians the Calde: but the Gothes and Longobardes, have disfigured the Carracters of the Latine Letters. Moreover, many aunciente Letters have perished, as them of the auncient Tuscanes, the whiche (as Plinie and Liuie testified) were in times paste, had in greate price amonge the Romans, and C ti

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at this date the forme of them is seene in the aunciente Monumentes, but altogether unknowne: for when the Romanes in times past, had all the worlde in subication, the aunciente and proper Letters of every Nation being canceled and rased, they by compulsion joygned them to use their Letters. In this manner perished the Letters of the Hebrewes, when they were ledde captive into Babilon, and their language was corrupted by the Caldees. In lyke sorte were loste the aunccent Letters of the Germans, Frenchemen, Spaniardes, and other Nations, when the Romane Carracters were brought in their place, and the languages of these Nations were corrupted and chaunged. Contrarywise the Letters and language of the Romans, were againe corrupted and altercd by the Gothes, Longobardes, Frenchemen, and other barbarous Nations: Neither is the Latine tounge in these daies, as it was in times past: and there is a great contention of the Hebrewe tounge and Carracter, betwene the Thalmudistes: For maister Iehuda saithe, that the firste parente Adam spake in the Aramean tounge: Marsura saithe, that the lawe geven by Moises, was in the Carracter, which is called the Hebrewe, but in the Holy tounge, the whiche beyng chaunged by Esdras into the Aramean tounge, and Assirian Carrecters, a while after, kepinge the Assirian Carracters, tooke againe the Holy tounge, havinge lefte the Hebrewe Carracter, with the Aramean tounge, to the Chusi, that is, to them, that together have receaved the Lawe, and woorshippe Idoiles, as the Samaritanes were. Some other say, that from the beginninge the Lamé was not written with other Carracters, then with them that be used at this present, but for sinne sometimes the Carrecter was changed, and after repentaunce restored againe. Rabbi Simon, the sonne of Eleasar, thinketh that the language and Carracter, was never chaunged, in so much that touchinge Hebraical matters, there is founde nothinge of certaintee amonge the

Chapter 3: Of Grammar

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Hebrewes themselves: and this is the alteration of times, that there are no Letters, no Tounge, the whiche at this day doo acknowledge, or understande the forme or manner of their Antiquité. Of Grammar. Cap. 3. But of these biginnings, so unconstant, and at everie season so mutable, of letters (I speake) and tounge, did Grammer firste proceede, and after that the other Artes of well speakinge, of the whiche we have made mention. For seeinge that it seemed not sufficient to knowe the letters, excepte they were joygned with a certaine degree, and forme, and so of the letters sillables, and finally, of these were framed woordes, and for the understandinge of speache were joygned together, wyse men have taken in hande to make rules of speaking, that is, the constructions of the Regimente, and of the Significates, and, as it were, to bridle the tounge, that whatsoever should be spoken according to them, might be well spoke, and should be the Arte of well speakinge, and they have termed this Arte Grammer: it is sayde, that amonge the Greekes, Prometheus was the firste inventour therof: the firste that broughte it to Rome, was a certaine man called Crates Mallotes, sente by Attalus to the Senate, betweéene the seconde and thyrde Punicke warre, the which afterwarde Palemon professed with greate pompe, in so much that he gave name to the Arte, and Grammer was called Palemons Arte: he was a very arrogant man, that he avaulted that knowledge tooke beginnunge with him, and shoulde die with him: and so prowde, that he had in contempte all the best learned men of his time: and was so bolde to call Marcus Varro himselfe a pigge. Notwithstadinge, the Latine Gramer is so poore and needinge, and bounde to the Gréeke literature, that he which understandeth not this, is incontinentlie to be rejected out of the number of Grammarians. Wherefore all the feate C iij

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of litterature or grammar, consisteth but in the only use and authoritie of the Elders, to whom it liked that everie thinge shoulde be so called and written, and that the woordes shoulde be so construed and made, the whiche thing they did then terme to be wel spoken. Whereupon Grammar dothe of righte boaste her selfe to be the arte of speakinge, but falsiy, sithe that we learne it much better of oure mothers, and of nourises, then of the Grammarians. Cornelia, mother of the Gracchi, framed their speache, the whiche were accompted verie eloquente. Istrina taughte her sonne Siles the gréeke tongue, whose Father Aripithes was Kinge of Scithia. It is knowne that in manye provinces people were broughte in out of strange Nations, and that their sonnes alwaies kepte their mothers speache. Hereof

Plato and Quintilian did so carefullie ordaine, that a meete Nourise shoulde be chosen for children. God forbidde then, that we should derive from them, to the Grammarians, this máner of wel speakinge, the whiche, for so muche as they professe nothinge besides Grammar alone, do knowe nothing lesse. For Priscian coulde not learne this, no not in all his life time: and it is saide, that Didimus wrote thereof fowre thousande bookes, or as somme sate, fixe thousande. We reade, that Claudius Cæsar, was so mutche geven to the gréeke Letters, that he added three news Letters to that tongue, which afterwarde, being Emperoure, he did not omitte. And Charles the great, devised a Gramnar of the Germaine tongue, and gave newe names to the Monethes and Windes. And continuallie until this date menne labour day and nighte, Commentaries are written, Elegancies, Ouestiones, Annotations, compendious expositions, Observations, Castigations, Centuriæ Muscellanea, Antiquities, Paradoxes, Collections, Additions, Lucubrations, Edition upon Edition. And in the meane space, there are published so manie Grámars, as there be Grammarians. Notwithstanding, none of

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them, whether he were Gréeke or Latine, hath rendred a reason, howe the Partes of Speache should be distinguithed, what order is to be observed in their construction: whether there be xv, pronounes onlie, as Priscian thinketh, or more as Diomedes and Phoca woulde: whether a Participle put by him selfe, doth remaine sometime for a Participle: whether the Gerundes, be Nounes, or Verbes. Why the Greekes do joine the plural nownes of the neuter gendre, with a verbe of the singular number. By what reason is it lawful for the Latins to pronounce in um, nownes endinge in a and us, as for Margarita, Margaritum, for punctus, punctum. By what meanes the nominative case of Jupiter, maketh Jouis, in the genitive case. And by what reason, some do allowe Verbes newters, some other do exclude them. Why some do write many Latine woordes with a Greeke diphthonge, some not, as flix and quæstio, and whether in latine these diphthonges , and æ are only written, and not pronounced, or els both vowels, as they are written, so under one sillable be pronounced. In like manner why it is, that in many latine wordes some use ye greeke y, other the latine i, only, as in considero, Also certaine me in some woordes do double the letters, some not, as in caussa and relligio. Why caccabus, having the firste sillable longe by the position of the double cc, not withstanding of many Poetes is for the most parte made shorte. Also whether Aristotles anima should be written endelechia by delta, or entelichia by tau: I leave to speake of intinite contentions of

theirs, which wil never cease, of Accentēs, of Orthographie, of Pronuntiatiō, of Letters, of Figures, of Etimologie, of Analogie, and other preceptes, and rules, Declensions, and moodes of significatiō, of ye Alteratiō of cases, and varietie of times, of moodes, of persons, of numbers and of divers impediments and order of construction. And finally, of ye number, and genealogy, of the latine letters: and whether H, be a letter or not, and many other like thinges. So not onely in wordes and sillables they do differ one

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from an other, but also in the Letters, without gevinge of any reason. Sutch a fighte did Lucianus Samothensis sportingly write, in a very pleasant booke, of the consonantes S. T. the example whereof, may be geven in thalassa and thalatta. One Andreas Salernitanus, wrote also with studious eloquence the Grammatical warre, upon the same matter. But these thinges are seme in number, and meane. We may speake more thinges and greater, of the corrupte interpretation of woordes, with which they doo so muche deceive the whole worlde: G1 of the which arise no small mischiefes in the Common wealth, while they expounde bondage to be subiecte to the lawes, and interprete that to be libertie of Citisens, where it is leefeull for euery man to doo what he listeth, and they terme that Isonomia, that is, equalitée of lawe, where to all men, without difference, is ministred one justice, one honoure, and one rewarde. In like manner they saie, that Empyre to be quiet, where all thinges are governed to the Princes pleasure: moste happie, where the people doo abounde in Lecherie and Idlenesse. And with infinite like expositions, Phisicke, the lawes, and Canons, are corrupted, with the whiche, they doo ever compell the Holie Scripture, and Christe him selfe, to disagree from him selfe, wrestinge them, not to the meaninge of the Holie Ghoste, neither to the common salvation of men, but to their owne commoditie. Of the whiche thinge oftentimes men have incurred verie great daungers, as erreure in woordes is woonte to cause erreure in thinges. Like as Saule the first kinge of the Hebrewes, in tymes paste was deceived in the woorde Zobar, the which signifieth, Masculine, and Remembraunce, when God had spoken, I will rase out the remembraunce of Amelech, Saule supposed, if he had destroyed the Males, he had obeyed Gods commaundement. There chaunced the like erreur to the Gréeke, and to the Latines, in the woord Phos, the which signifieth a Man, and the Lighte: wherupon -notes- G1 Grammarians cause muche mischief.

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the Priestes of the Saturnalia in times paste beinge deceived in the ambiguitée of the woorde, offered everie yéere a man to Saturnus, when they mighte aswell have appeased him with of burninge lightes. The whiche Nation beinge so foolishe, in the ende way redressed by Hercules, that afterwarde they became wise, At length also the Divines, and the hooded Friers puttinge theselves in emonge the Grammarians, were at daggers drawinge, for the signification of woordes, with many additions of Heresies, turninge topsetturue the Scriptures, by reason of Grammar, beinge become naughtie interpretours of thinges, that are well spoken, vaine men, and verelie unhappse, makinge themselves blinde with their owne arte, fleinge the lighte of the truth: and whilest over curiouslie they searche out the vertue of woordes, they will not understande the sence of the Scriptures, but takinge holde on the bare woordes, doo staie upon them, subvertinge, and losinge the woordes of the truthe. G1 As it is saide of a Prieste (whether it be true, or a Fable) who when he had many burnte offrings, to the ende he mighte not offende againste Grammar, he consecrated them with these woordes, Hæc sunt Corpora mea, that is, these are my Bodies. But from whence came that wicked Herefie of the Antidicomariatans, and of the Eluidians, the whiche denie the perpetuall virgintté of the gloriouse virgine Marie, mother of Christe, but of this onely woorde Donec? Where it is reade in the Gospell, that Joseph did not knowe her until shée had brought foorth her firste begotten Sonne. What greate contention have these twoo little woordes, Ex, and Per, raised betwéene the Gréeke, and the Latine Churches, the Latins affirminge that the Holy Ghoste procéedeth of the Father that and the Sonne, and the Greekes sayinge that not of the Sonne, but of the Father, by the Sonne. Againe how many Tragedies hath this woorde Nisi, moved in the Counsaile of Saseil? The Bohemians affirminge, that D -notes- G1 A Fable of a Prieste.

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the Communion of bothe kindes is necessarie, because it is written: Excepte yée shall eate the fleshe of the Sonne of man, and drinke his Bloude, yée shall haue no life in you. "From whence came that Opinion of the Waldenses and their followers, and of others of later time, about the Eucharist, but of this woorde, is, whiche they woulde have onely to be spoken Symbolically, and significatively, and that there is a figure in the woordes, the Romishe Church expoundinge it essentially?" There are besides other damnable Heresies emonge the Grammarians, but so obscure and so subtile, that excepte the verie wilie Divines of Oxforde, and the Sorbonistes of Paris, had

perceived them with their piercing eyes, and condemned them with their profounde judgements, scarce any could beware. Of this sorte are these, if any will uprightly judge this a like well spoken, *Christus prædicas, Christus prædicat, Ego credis, tu credit, credens est ego*. And that this worde *Manens* may be deprived of at his *Accidentes*. And that no *Nowne* is of the third person, and suche like. The which truly if they should be called Heresies, firste of all the Prophetes *Esay*, and *Malachie*, shalbe Heretiques: bothe of which, bringe in God speakinge of him selfe: the firste to *Ezechiel*, with these wordes: *Ecce ego addet super dies tuos* and c. For the doth not saie, *Addam* in the first person, but *Addet* in the third person. The other saith in this manner: and *si Domini ego, ubi est timor meus?* In the which place he maketh that God calleth him selfe *Domini* in the plurall number. There be infinite thinges like unto these: and it is a pitifull case in our age, to see what greate contentions and errors the obstinate Grammarians, and the proud Sophisters doo stirre up, with their perverse interpretations of wordes, while some doo gather of wordes, sentences, other contrarie wise, gather wordes of Sentences. Hereof infinite contentions and errors doo dailey arise in *Phisicke*, in bothe *Lawes*, in *Philosophie*, in *Divinitie*,

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and in other faculties of Learninge. For the Grammarians declare nothinge, but leane to authorities alone, which verie often times are amonge them selves so variable, and disagreeinge, that it must needes be, that moste of them are false; in whose preceptes who so doo greatly truste, speake worste of al the reste, because that all the manner and force of speache is not in the Grammarians, but amonge the people, and getteth the use of well speakinge by common custome: But after that the Barbarians began to have the upper hand, the purenesse of the Latine tongue ceased to be amonge the people, notwithstandinge the rule thereof is not to be taken of Grammarians, but of substantiall and learned writers, as of *Cicero*, *Cato*, *Varro*, bothe *Plinies*, *Quintilian*, *Seneca*, *Suetonius*, *Quintus Curtius*, *Titus Liuius*, *Salust*, and other like, amonge whome onely doo remaine the aunciente eloquence of the Latine tongue, and the use of well speaking, not amonge the lettered Grammarians, who with their rules of Declensions, of Verbes and Cases, Compoundes, and Deponentes, doo muche abuse the Latine tongue, and oftentimes, invent suche wordes, which are not lawefull for a Latinist to use, excepte perchance a Sorbonist of Paris, reckon it in the number of the Articles. If any saie, that credence is not to be geven unto the Grammarians, as touchinge the veritie of the

Latine songe, and notwithstandinge these lettered Grammarians, make themselves the onely correctours, judges, and interpretours of all writers, and presume to set all Bookes in order, or to put them out of rule. There hath ben no Authoure, of so excellent a witte at any time, the whiche hath escaped the sclaunderous tongues of these men: whome have they not reprov'd? or in whom have they not blamed many thinges? In Plato, they reprove a confusion, and doo wante an order, of whose faultes Georgius Trapezuatius, hath written Bookes, who, as Crinitus saith, was therfore called of others, Conotimon D ij

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and Etynim. They séeke in Aristotle an easines, they reprove his darkenes, and call him Sepia. They reprehend Virgill, as one of little witte, and accuse him as a robber, and usurpr of other mens dooinges: G1 Demosthenes did not contente Tullie, and that greates Rhetorician of the Latines, is by the Greekes, called into Judgemente, to restore that, whiche he had wrongfully taken awaie, and he is accused for many faultes, as fearefull, superfluouse in his Repetitions, colde in his merie talke, slacke in his beginniges, idle in his digressions, seldome times inflamed, slowly vehemente, yée, and he is blamed of our men too, of Marcus Capella, as he that hath spoken in a troubled measure: Apollinaris calleth him feeble, and slouthfull. Trogus saithe, that Liues Orations are fained: and Plautus contenteth not Horace, who blameth Lucilius for his unordered Verses, Plinie is saide, that in manner of a troubled River, he heapeth together many thinges, without settinge any in order. Ouide is reported, to have overmuch followed his owne nature. Salust is reprehended of Asinius Pollio, for a curiouse countersaitour. Terence is noted to have stole, and recited other mens dooinges, and to have ben holpen of Labeo, and Scipio. Seneca was called Lime without Sande, whom Quintilian reproveth with these woordes: G2 If he had dispised none of his equales, if partely he had not desired them, if he had not loved all his owne dooinges, if he had not broken of the weightnesse of woordes with cutted sentences, Seneca should rather be alowed by the judgement of learned men, then by the love of children. Marcus Varro also, was called, a Pigge: and Ambrose was termed a Dawe, and a teller of Fables. Macrobius, a very well learned man, was reprov'd of a shamelesse and 'unthankful witte: Laurence Valla, the beste learned of al the Grammariand, did not spare any of them, that had writen in Latine: and Mancinellus afterwarde inveyed againste him. There was in times paste, emonge the Grammarians, -notes- G1 A fishe called a cuttell. G2 Quintilian his woordes of seneca.

Chapter 4: Of Poetrie

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one Seruius, who deserved well of the Latine tongue, and Beroaldus resisted againste him: finally, the later Grammarians have afterwarde reproved him as barbarous: So all the Grammarians are accustomed to strive one againste an other: Finally by the meanes of them it is brought to passe, that the translatio of the Holy Scripture, so many times chaunged, under the pretence of correction, dothe now altogether disagree from itself. Thorowe the censure of these men, so longe time men have doubted of the Apocalipse, of Saincte John the Apostle, of the Epistle of Saincte Paule to the Hebrewes, of the Epistle of Jude, and of many other Chapters of the Newe Testamente: and which is more, they have gone aboute to reduce the Gospel if selfe to questions, but let us passe to the Poetes. Of Poetrie Cap. 4. POetrie, as Quintilian writeth, is an other parte of Grammar, nata little prowde in this thinge onlie, that in times paste, the Theaters, and Amphitheaters; the goodliest buildinges of men, were erected not by Philosophers, not by Lawiers, not by Phisitians, not by Rhetoritians, not by Mathematitiens, not by Divines, but with exceeding great expenses, by the fables of Poetes, an Arte, that was devised to no other ende, but so please the eares of foolishe men, with wanton Rithmes, with measures, and weightinesse of sillables, and with a vaine jarringe of wordes and to deceive mens mindes with the selectation of fables, and with fardels of lies. Wherefore, shee doth deserve to be xalted the principall Authoure of lies, and the maintainer of perverse opinions: and as touchinge that whiche both appertaine to furie, and drunckenness and to impudencie, and boldenesse, wee pardon it, what is he that is able to endure with a quiet minde, that unfeareful boldenesse of Iseinge: for D iij

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what place wil shée leave voide of pevishe trifles, and fables? Shee beginninge her fables with Chaos, doth recke the divisions of the Heavens, the birthe of Venus, the fighte of the Titanes, the childhoode of Jupiter, the deceits of Rhea, and the supposition of the stone, the imprisonment of Saturnus, the rebellion of the Giauntes, the theft and punishment of Prometheus, the errours of Delus, the labours of Latona, the death of Pitho, the wiles of Tyrus, the deluge of Deucalion, the birth of Men out of Stones, the dilaniation of Bacchus, the decepte of Juno, the burninge of Semeles, the two kinredes of Bacchus, and what thinges so ever are declared in the Gréeke fables of Minerva, Vulcane, Erichthonie, Borea, Orithia, Theseus, Egeus, Castor, Pollux, of

the rape of Helena, and of the deathe of Hippolitus. Furthermore the wandringe of Ceres, Proserpina taken awaie by force, and founde againe, and what thinges soever are founde written of Minos, of Cadmus, of Niobes, of Pentheus, Attæus, Edipus, of the labours of Hercules, of the fighte of Sol and Neptunus, of the madnesse of Athamanthes, of Io transformed into a Cowe, and of Argus, her keaper, slaine by Mercurius, of the Golden fleese, of Peleus, Jason, Medea, of the deathe of Agamemnon, of the punishmente of Clitemnestra, of Danaes, Perseus, Gorgon, Cassiopea, Andromeda, Orpheus, Orestes, of the wandringes of Eneas, and Vlisses, of Circes, Thelagonius and Eolus, Palamedes, Nauphus, Ajax, Daphnes, Ariadna, Europa, Phedra, Pasiphaes, Dedalus, Icarus, Glaucus, Atlas, Gerion, Tantalus:of Pan:of the Cetaures, of the Satires:of the Sirenes:and of other suche notable lies. In the meane season not content with earthlie thinges, finallie shée placeth the Goddes emonge her fables, and with venemous eloquence of wordes, and with pestifcrons pleasauntnesse of verse, writing of their nativities, their deathes, their contentions, their brawlinges, their hatred, their anger, their fighte, their woundes, their lamentations, their imprisonment, their

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loves, their bawdie practises, their luxuriousnesse, their fornications, their advouterie, their accompanieng with men and beastes, and worse then these, if any maie be more shameful and dishonest, dothe not onlie deceie and infecte them which then lived, but dothe moreover make the posteritie parttaker of these furious venims, preserved in goodlie verses, and meters, and whosoever shée shal once infecte with her doctrine and lies, she cóstraineth to rage with the like woodnesse, as it were with the bitinge of a madde dogge. For her lies are fained with so greate skill, that oftentimes they hinder true histories, euen as the mater is manifest, by the fained adulterie of Dido with Eneas, and Troye taken by the Gretians. There are yet some, whiche have come to so greate furie of maddenesse, that they beleve that they have in them certaine divine Oracles, because in times paste Sprites gave answeare in Poetical verses, for that cause they call them Prophetes and Poetes, inspired with the divine Spirite, and do use the triflinge verses of Poetes and Dracles to divine. G1 For that cause the Auncietes surnamed Homer his Oracles, of the verses of Homer, as of Virgil his verses, the Oracles of Virgil, of whiche Spartian maketh mention in the life of Adrian. The whiche superstition at this date is transferred to the Holy Scriptures, and to the verses of the Psalmes, not without the consente and agréement of many greate Doctours. But let

us retorne to Poetrie: G2 Augustine willeth that it shoulde be banished out of the Citie of God: Plato the Pagane driveth it out of his Common Weale. Cicero forbiddeth it to be admitted. Socrates admonisheth, that if any man be very careful of his honoure, and desireth to save it harmelesse, let him foresee and he have no Poete his enemy, because they have not so greate force in praisinge as in dispraisinge, and ill speakinge. The moste rightuouse kinge Minos, renowned of Hesiodus and Homer, incensed the tragical Poetes againste him, whiche bannished him to Hell, because -notes- G1 That Divine annswears are falsely attributed to Poetrie. G2 Poetrie is to be taken out of the Common weale.

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he made warre against the Athenians. Licophron writeth, that Penelope, made famous by Homer for her singular chastite, did bedde with certaine of her lovers, The Poete Ennius settinge out the déedes of Scipio, was the first that fained Dido, the first buildresse of Carthage, a verie chaste widowe, to have ben enamoured of Eneas: the whiche yet according to the reckening of times, could never have séene him: whiche lie, Virgil did afterwarde so beautifie, that it was beleved for a true historie. In the ende this libertie of lieing, and lewdnesse of ill speakinge, came to this passe, that it was necessarie for the Censours to make a Lawe, whereby suche reproche and lies of Poetes might be repressed. But emonge ye aunciente Romaines also, Poetrie was publikelie had in dishonoure: and in suche sorte, that as Gelius and Cato witnesseth, he that studied therein, was called a common murderer, and moreover Quintus Fulvius was therefore reproved of Marcus Cato, because he beinge sente Proconsul into Etolia, tooke with him the Poete Ennius. And ye Emperoure Justinian judged not the professours there of woorthie to have anie franchises. The Athenians moreover, códemned Homer in fiftie grotes, as a madde man, who is called the Philosopher of all Poetes, and the Poete of all Philosophers: and they laughed to skorne the Poete Tichteus as a man of a weake witte: and moreover the Lacedemonians commanded the bookes of Archilochus the Poete to be caried out of their Cittie. In this manner, all vertuouse men haue dispised Poetrie, as the mother of lies, séeing that the Poetes doo lie so monstrously: as them that have spent their studie not to speake, nor write any good thinge: but with bodged verses to delite the eares of fooles, and to make a clattering noise with the craftie coveringe of fables, and disceitefullie to deuse all thinges upon a matter of nothinge, as Campanus wrote in a certaine place. The pevishe Poëtes pine awaie, If that their triflinge toies decaie,

For Verses are unto them foode, Lies are to these both golde and good, And what they liste, they speake and faine They thinke it to their praise a staine If on true tales they beate their braine. There are moreover most grievous contentions among Poetes, not onlie for the Carracter of the verse, for the féeete, for the accentues, and quantities of sillables, for at the common sorte of Grammarians doo contend for these thinges, but also for these their trifles, fainings, and lies, that is, for the knot of Hercules, for the Chastetre, for the letters of Hiacinthus, for the children of Niobes, for the trées, under whiche Latona broughte forth Diana. In like manner for the Countrie of Homer, and for his Sepulture, and whether Homer and Hesiodus were firste, whether Patroclus were before Achilles, in what state of bodie Anacharsis Scitha did sleepe: whye Homer did not give honoure to Palamedes in his verses: whether Lucanus is to be reckened in the number of Poetes, or Historiographers: of the rubberie of Virgil, and in what moneth of the yéere he died. And who did firste invente the doleful songes The lettered sorte incessantly contend, And yet the matter dooth on judge depende. All the verses of Poetes are full of fables, written to no other ende, but to the delite of fooles, under colour of flatterie, or reprove of the vilest Vices. What thinges soever Poetes declare, praise, invoke, and flatter with their fables. They doo againe reprove, bite, accuse and raile with their fables, and are alwaies madde. Worthely therefore Democritus termeth this, no Arte, but a madnesse. And the opinion of Plato is, that he, that is wel in his wittes, knocketh in vaine at the doore of Poetrie. Then Poetes write marvellous thinges, when they are mad or droncke. For this cause Augustine calleth Poetrie, the Wine of errour, ministred by drunken E

Chapter 5: Of Histories

Doctours. Hiero nameth it the meate of Divels. Moreover it is a verie slender, and bare Arte whiche of it selfe is altogether a foolish thinge, excepte it be attired and savoured with some other Discipline. An Arte that is alwaies hungrie, and eatinge up other mens breade like mice: and yet I wote not what immortall glorie of name, it presumeth to promise among trifles, and fables, with the Grashoppers of Tithones, with the Frogges of the Licians, and with the pismers of Mirmidones, and saye, Leade ye a happie life, and if my verse maie ought availe No time with vile oblivion shal ever you assaile. Whiche fame indeede is either none or nothinge availinge. But the Historians teache, that this is

theire office, and not of Poetes. Of Histories. Cap. 5. AN Historie is a declaration of thinges done with pratse, or dispraise, whiche, as it were in a certaine lively picture, doth set before our eies ye Cousailes, Déedes, and Endes of great things, ye Enterprises of Princes, and Noble menne, with the order, and discription of times, and places: G1 and therefore all menne, for the moste parte, calle it the Mistresse of life, and verie profitable to the framinge thereof, because that with the examples of manye thinges, [word] doothe partelye enflame moste excellente menne, for the immortal glorie of praise and renowme, to all woorthye enterprises, partely, because for feare of perpetual infamie, [word] letteth all wicked and naughty men from misdooinge: albeit this thinge oftentimes hathe chaunced otherwise: and many, (as Liuie writeth, of Manlius Capitolinus) had leifer have a great, then a good fame: and many menne, because by their vertue, they cannot be knowen, they will for theire mischeivous déedes be remembred and written in histories, such as Justine rccordethe of Trogus, of Pausanias the -notes- G1 The definition of an Historie.

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Macedonian famous for the murder of Kinge Phillippe, and as Gellius, Valerius, and Solinus made relation of Herostratus, who burned the Temple of Diana at Ephesus the goodliest worke that in two hundred yéeres before was builde in all Asia. And although it was provided with moste extreme Lawes, that nowe should name this man in woorde or writinge, notwithstandinge, he obtained the ende, for the whiche he had committed so greate offence: the fame and name of him beinge broughte thorowe so manye hundrethe yéeres, unto oure age: but lette us retourne to an Historie. This Arte, albeit if doothe chiefly require an Order, Agréement, and Truthe of all thinges: notwithstanding, it perfourmeth it leaste of all. Historiographers doo so mutche disagree emonge them selves, and doo write so Variabe and divers thinges of one matter, that it is impossible, but that a number of them shoulde be verie Liers, I speake not onlie of the beginninge of the Worlde, of the Uniuersall Floude, of the buildinge of Rome: of the whiche beginninges they professe the selves to write of thinges which were donne, for so muche as the first of these, all men he ignorant of, the other al men wil not beleve, the thirde is uncertaine emonge them. Wherefore sithe these thinges be very farre of, neither allowed of all men with an upright consioeratió, let as forgeve the their errours. But as touching these latter times, the faulte of lieinge muste needes be imputed to them: and so great occasions thereof are the multitude of discordaunces. For the moste parte of menne,

because they were not presente in the times, in the places, with the personnes, and at the dooinges of the thinges recited, gatheringe in one the cómunication of the people, by ye relation of an other, doo write no certaine and stable thing: G1 of which vice Erstaotheus, Metrodorus, Septius, Possidonius, and Patrocles ye Geographer, are reproved of Strabo. There be some other, which whé they have séene parte of thinges, as by passing E ij - notes- G1 The cause why any Historiographers write falsely.

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in an armye, or begginge under pretence of praier, or pilgrimage from one Hospitall to an other, travelinge thorowe countries doo rashly presume to write an Historie: suche a one as Onosicritus, and Aristobolus, in time paste have written of India. There be of these, which for delectation and pleasure, doo enterlase lies with true matters, oftentimes also omittinge the truthe: G1 for which vice Diodorus Siculus, dothe reprove Heredotus: and Liberianus, and Vopiscus, Trebellius, and Tertullianus, and Orosius, and Tacitus: in whiche number we will also place Danudes, and Philostratus. There are also some, which turne true thinges to Fables, as Gnidius, Cresias, Hecat us, and many other aunciente Historians: There are many, that impudently and shamefully avaunt themselves so professe Historiographie: that they may not seeme to be ignoraunt in any thinge, or to have taken oute of others some other thinge, whilest with a novitée or straungnesse full of trifies, they have presumed to write of unknowen countries, and unable to be gone onto, have spoken of nothings but trimme trifles, and monstrous lies. Even as the Fables be, that are reade of the Arimaspi, of the Gripes, of the Pigmæi, and the Cranes, and of the Cinocephali, and Astromori: of the Hippodes, of the Phannisi, and of the Troglety, to whose erreure they are next that affirme the frosen Sea to be under the Articke, and yet they finde folishe men, and withoute judgemente, that beleve them in suche thinges, and accompte them for Oracles: G2 emonge whiche Ephorus may be numbred, who saide that there was one onely Citie in Iberia, knowinge that they doo inhabite so greate a parte of Spaine, And Stephanos the Gréeke, whiche saide, that the people called Franci, were Italians, and that Vienna was a Cittie of Galilea, for Galatia. And Arriauns the Gréeke, which affirmed that the standinge of Germanie, was not farre from the Ionike Sea, to Whome agreeth Dionisius also in the thinges whiche are falsely written -notes- G1 Historiographers entermeddle lies with the truthe, for delections sake. G2 Here are reckned the erreours of divers Historians.

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by him touchinge the hilles Pirinei. Furthermore the thinges, that Cornelius Tacitus, Marcellus, Orosius and Blondus, doo speake of the places of Germanie, for the moste parte they are farre from the truthe. Likewise Strabo falsely writeth that the River Ister, that is, Danubius, springeth not farre from the Sea Adriatike: and Herodotus saithe, that he fléefeth from Hesperus, and springeth neare to the people Celti, the whiche are the fardest people of Europe, and entreth into Scithia. And againe, Strabo saithe, that the Rivers Lopus, and Visurgus, doo runne into the River Hanasus, whereas Lopus is mingled with the Rhene, and Visurgus, is discharged in the Oceane Sea: So Plinie also teacheth that the river Mosa renneth into the Ocean Sea: whereas he plungeth him selfe, not in the Ocean but in the Rhene. With the like errours emong the latter Historians, and Geographers, Sabellicus falsly woulde have the people called Alani, to take their beginninge of the Almans, and the Hungarians, of the people Huni, moreover he termeth the Gothes, and the Getes Scithians, and confoundeth the Danes, with the people Daci, and placeth the hill of Sainde Ottlia, in Bavaria, whereas it is not farre from the Cittie Argentine. Volaterranus also confoundeth Austerania, and Austria, the Auarians and Bavarians: Lucerna also, and Nansium, and saithe, that Plinie hath made mention of the Barnensian Swisers, whereas they longe time after tooke their beginninge of Bartholdus Duke of the Zaringians: Semblablely, Conrades Celtes supposeth the people Daci, to be one with the Cimbrians, that is the Fleminges, and the Cherusci, to be them which wéecall Cerusci, and moreover he saithe that the Mountaines Ryphei, are in Sarmatia, at this daie Poland, and writeth that the gumme called Amber, groweth out of a tree. There are moreover other emonge the Historians, giltie of greater lies, who when they were presente at the thinges, or knew them otherwise then they are, or were E iij

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done, notwithstanding overcome with benevolence and affection, flatteringe their owne doinges, doo preferre falshood before the truthe. Emonge these are some, whiche takinge in hande to write Histories, to accuse or defende other mens causes, writinge suche thinges only, whiche make for their purpose, diffemblinge, over passinge, or diminishinge the residewe: doo write corrupte and unperfecte Histories, for whiche vice Blondus dothe reprove Orosius, because he hath kepte silente that great ruine of Italie, wherein the Gothes ransacked Ravenna, Candanum, Aquileia, Ferraria, and in a manner al Italie, that he might not debase his enterprised mattier. There are moreover

many, whiche corrupted thorowe feare, rancoure, or with hatred of some, doo write untruthes: G1 Others, whilest they desire to extol there owne doinges, doo diminsh other mens prowess, and write that which is not, but that which they covet, that which they wishe, and that whiche pleaseth them, stedfastly trustinge that they will not faile to be companions and defendours of their lies, and be their witnesses, whome they have, notably flattered. G2 Whiche vice in times paste was comon emonge the Gréeke writers: but at this daie well neare the Historians of all Nations have the same vice: as Sabellicus, and Blondus, in the affaires of the Venetians. Paulus Emilius, and Ganguinus, in the exploits of the Frenche men, whiche Princes entertaine for no other commoditie, but that as Plutarch saithe, because they by the meanes of a good writte, chokinge vertue with other mens merites, accordinge to the majestie of an Historie, with trifles and fainings may sette out their déedes. After this sorte the Gréeke Historiographers writinge of the inventours of thinges, would attribute al thinges to themselves, but they were not theirs. G3 Beholde an other moste corrupte kinde of flatterers, whiche whilest they goo aboute to enlarge and extende, the beginnunge of their Princes, to the moste Auncient Kinges of the - notes- G1 The Gothes well neare spoiled the whole countrie of Italy. G2 Well neare all Historians at this daie, are flatterers. G3 A corrupte and liynge kindes of flatteringe Historiographers.

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worlde, when they are not able to joine them in kinred, they have recourse to Fables, and strange begininges, and faine names of kinges, and places, and there is nothinge, wherof they make not a lie. Of this sorte, is that barbarous Hunibaldus, who, writinge the Historie of the people Franci, hath devised Scithia, Sicambria, the yonger Priamus, and other names of Places and Kinges, of whiche no auncient Historian ever made mention: and notwithstandinge, men of like witte, have followed his trifles: as, Gregorius Turonensis, Reginus, and Sigisbertus, with many other. Of this kinde is Vitelkindus also, who saith, that the Saxons, the Auncientest and firste inhabitours of Germanic, weare ofspringe of the Macedonians, and dothe derive them from the remnaunte of Alexander the Greate, whiche hathe in this erreure many other companions. There be moreover many, whiche write histories, not so mutche to tell the truthe, as so delite that thei maie expresse, and depainte, the Image of a noble prince, in whom they please. Whiche if any shal reprove for liynge, they saie, that they have not so greate a regarde, to thinges done, as to the profite of the posteritée, and to the fame of witte, and therefore they have not declared all thinges, as

they have benne doune, but how they ought to be declared, and that obstinately, they will not defende the truthe, but where the commoo utilité dothe require, either a faininge or untruthe, citinge Fabius for witnesse, who saithe, that suche a lie is not to be dispised, whiche availeth to the persuasion of honestie. Furthermore, seinge that they write to the posteritie, tt maketh no greate matter, with what name, or what order the example of a good Prince shoulde be published abroad: Such an example hath Xenophon sette out of Cyrus, not as it was, but as it ought to be, as a resemblance and paterne, of a singular good Prince, wrifinge a proper and trimme historie, but without truthe. Hereof at length it is come to passe, that many apte to

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Iyinge by nature and Induffrie, have written fained histories: as are the follies of Morgan, Margalon, Melusin, Amadis, Florando, Tirante, Couamor, Arthur, Diether, Lancelot, Tristan, I meane those fained and foolishe dotages of Poetes, more fained and fabulouse, then Comedies or Fables: emonge the learned sorte Apuleius, and Lucianus, are chiefe in these thinges: moreover as Cicero saithe, in Herodotus, the father of histories, in Diodorus, and Theopompus, are infinite fables, and stuffed full of lies: for we reade in them that the rivers were drunke by the Medes, and that men might sayle over the hill Athos. And what soever lyinge Greece, Doth dare to write in Histories. And these be the causes, why in no parte any credite may be throughly gevé to Histories: although we chiefly séeke this in it, it is a very harde matter to attaine to Judgement, which should be needefull in discerning the truthe, for so muche as they wrote not publikely of thinges that happened, whiche declared the truthe of thinges, and stopped the mouthes of Liers, but everie one was suffered to use his owne opinion. Hereof they have gotten Authoritie to erre, and lie: whereupon emonge the Historiographers there is risen so greate a discorde, that, as Iosephus saithe againste Appio, they reprove one an other with their Bookes, and write verie diverlly of one selfe thinge. In howe many places, (saithe he) is Hellanicus repugnante to Agesilaus as touchinge Genealogie or Pedegrue, and in how many thinges dothe Agesilaus correcte Herodotus, and howe Ephorus in verie many matters sheweth that Hellanicus is a lier: Timeus reproveth Ephorus, they whiche were after Timeus reproved him, and all men in generall reprove Herodotus. But Timeus hath vouchesaved to agree with Antiochus, Philisto, and Gallia in everie thinge: in many thinges moreover is Thucidides accused as deceitful, although he

Chapter 6: Of Rhetorike

séeme to have written a verie scrupulouse Historie, This writeth Iosephus of others, and one Egisippus correcteth him. Besides this many of the Historiographers write many thinges, but all not to be alowed, and there are some, whiche alowe thinges, not to be alowed, many doo determine to followe very naughtie examples. For they whiche with wonderfull praises doo depainte Hercules, Achilles, Hector, Theseus, Epaminondas, Lizander, Themistocles, Xerxes, Cyrus, Darius, Alexander, Pirrhus, Hannibal, Scipio, Pompei, Cæsar, what other have they described but greate and furieuse théeves, and famouse spoilers of the worlde: I confesse that they were good Capitanes, doubtles very wicked and naughtie men. But if a man saie to me that by the reading of Histories a singular wisdom maie be gotten, I denie it not, so that be also graunte me this, that out of the same is receaved in like manner greate damage: and as Martial saithe, There are many thinges good, many indifferent, and many naught. Of Rhetorike. Cap.6. There is a controversie emonge men, whether Rhetorike, whiche is nexte to these, be an Arte, or not, and the matter is yet before the Judge. For Socrates in Plato dothe prove with very stronge reasons, that it is neither Arte, neither Science, but a certaine subiltie and sharpnesse of witte, and that it is neither commendable, nor honest, but rather a dishonest, and servile flatterie. Lisiias moreover and Cleanthes, and Menedemus have saide, that Eloquence can not be comprehended in any Arte, but that it proceedeth onely of nature, whiche teacheth every man when he woulde flatter, and tell his owne matters, and to strengthen it with argumentes: G1 and that true pronuntiation, memorie, and the finest manner of invention did procéde of nothings els F -notes- G1 Eloquence procéedeth only of Nature.

but nature, the which was séene in Antonius the Prince of the Romane Oratours. Besides this although before Tisias, Corax and Gorgias, none did teache or write the Arte of Rhetoricke, there were not withstandinge many very wise and eloquente men. G1 And furthermore where as the Arte is defined to be a collectiô of preceptes, which tende to one ende: the Rhetoritians strive unto this howre what the ende thereof is, whether to persuade, or to speake well, and not contente with the true causes doo devise newe and fained. They have besides this founde out so many Theses, Hypotheses, figures, colours, guidinges, carracters, persuasions, controversies, declamations, prohems, insinuations, gettings of good will, and moste artificiall narrations, that

bnneth they can be numbred, and notwithstandinge they denie
 that there is an ende of Rhetorike. G2 This Arte the
 Lacedemonians di utterly reicite, whiche saide that honest mens
 communication ought not to procéde of arte, but of the harte.
 The auncient Romaines moreover did very late receive
 Rhetoritians into the Cittie: and although after muche disputation
 Cicero had gone aboute to shewe that Oratorie did not so mutche
 procéde of arte, as of wisdom, and therefore had writen the
 woorke of a perfecte Oratoure, notwithsandinge that Oratoure
 whiche be as an example or paterne there frameth, is not
 allowed of all men, and moreover he séemeth to be very mutche
 suspected of Brutus a man of singular honestie, and alwaies the
 opinion of Rhetoritians hath taken place, that the preceptes of
 pleading doo more hurte, then profite the life of men G3 and to
 speake the truthe, it is cleare that al the whole doctrine of
 Rhetoricke is nothings els, but the arte of fauninge flatterie, and
 as some more boldly speake of lyinge, so the ende that that
 whiche he cannot bringe to effect, with the veritie of the matter,
 he may persuade with the painted glosse of talke: even as
 Archidamus speaketh of Pericles the Sophiste, (as Eunapius
 Witnesseth) who beinge -notes- G1 Wise and eloquent m before
 Rhetorike was taught. G2 The saying of the Lacedemonias
 concerning mens talke. G3 Preceptes of Eloqu ce more hurtfull
 then profitable.

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demaunded, whether he were stronger then him: he aunswered.
 G1 Although Pericles be overcome by me in battaile,
 notwithstandinge he hath so muche eloquence, that when he
 reasoneth of these things, he appeareth not conquered but
 conquerour: and Plinie saithe of Carneades, that when he
 argued, the truthe coulde hardly be perceaved: and of the same
 it is written, that when on a time he had spoken many thinges
 wisely and eloquently, before the people in the favoure of
 Justice, the nexte daie followinge with no lesse eloquence and
 learninge he inveighed againste Justice. There was in Siracusa
 Corax a Rhetorician, a man of a sharpe witte and a redier
 tongue, who taught this arte for rewarde. Into him came Tisias,
 and havinge no readie monie to paye him, he promised him
 double assone as he had taught him Rhetoricke, whom Corax
 with that condition receaved and taughte, Tisias, when he had
 learned this Arte, goinge aboute to beguile his master of the
 monie, he asked Corax, what Rhetorickc was, who when he had
 aunswared that it was the maistresie of persuations, he made
 an argument in this manner against his maister. G2 Whatsoever
 then I shall tell thee touchinge the monie, if I that persuade that

I owe thee nothinge, I owe thee nothinge, because I have persuaded that I owe nothinge: if I can not persuade thee, I wil not be indebted to thee, because thou haste not taught me to perswade: Then Corax séemed to wreste this argumente againste Tisias. Whatsoever (saide he) I shall sate touchinge the monie, if I shall perswade that I oughte to have it, I shall receave it, because I have perswaded thee: if I shal not perswade thee, I ought to receave it, because I have taught so greate a scholler, that overcame his maister. G3 The Siracusans hearinge them contende with argumentes, whiche they were able to tourne to every purpose, exclaimed: Of a naughty crowe, a naughty egge: signifiyng that a naughty maister had made a woorse Scholler. Gellius recompteth an Historie F ij -notes- G1 The aunsweare of Pericles the sophist. G2 A pretie historie of Tisias, who overcoming his master Corax in argumentation defranded him of his monie. G3 This saying of the Syracusans was ever afterward used for a Proverbe emonge the Greekes.

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little differing from this of Pithagoras the Sophiste, and Euathlus his Scholer. Notwithstandinge to knowe how to speake perfectly, eloquently, gravely, and plentifully, is alwaies a goodly, delectable, and a profitable thinge, sometimes for al that difhonest, and unconuenient, and very often daungerous, and alwaies suspected: Wherefore Socrates thinketh Rhetorians are woorthy of no estimation, and that they should beare no rule in a wel framed common weale. And Plato thinketh good that they should be kept out of the Publike weale, togeather with the makers of Tragedies, stage plaiers, and Poetes, and not without a cause. For there is nothinge more daungerous to civill offices then this, from whiche corrupted accusers, hafters, sicophantes, and suche other names of a naughty tounge doo descende: For oftentimes men indewed with this arte doo move conspiracie, and stirre sedition, whilest they with this artificial bablinge deceave some, backebite other, jeste at other, flatter other, and use a certaine tirannie againste innocentes. Therefore Euripides saide well, that to knowe how to speake many thinges was a certaine tirannouse thinge: and Eschilus saithe, that wel ordered communications, is the fowlest mischiefe of al others. Raphael Volaterranus a man very studiouse in Histories and examples, confesseth, that when he had conferred togeather al the examples, which he had harde and reade of the auncientes, and of them of latter time, he founde very fewe good men eloquente. G1 Have there not bene great common wealthes gréeuously vixed by this onely, and oftentimes brought to utter decaie! The Bruti, the Cassii, the Gracchi, Cato, Cicero, and Demosthenes,

are examples hereof, whiche as they were accompted of all men the moste eloquent, so alwaies of all men they were moste seditious. For Cato Censorius, beinge accused fourtie times, did accuse other more then seventie times, greatly troubling al his life time the tranquillitie of the common wealth with his péevish declamations. -notes- G1 Eloquence the cause of the decaie of common weathes.

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The other Cato Vticensis, by provokinge Cæsar, did altogeaether subverte the Romaine libertie. No lesse did Cicero incense Anthonie to the destruction of the publike wealthe, and Demosthenes, Philippe to the ruine of the Athenians: in fine there was no state of common wealthe, whiche hath not in times paste bene turned upside downe by this Arte, none hath escaped unhurte with the vice of Eloquence, if he hath geven care thereto. In likewise confidence in Eloquence can doo much in judgements, her patronage defendeth unjste causes, and he that is gilty is delivered from the daunger of the lawe, and the accused innocent is oftentimes condemned by her: and there was never any so defended by this Arte, but that he whiche was on the contrary parte had the foile. Marcus Cato the wisest of the Romaines did forbid these thrée Oratours of the Athenians, that is, Carneades, Critholaus, and Diogenes, to be receaved into the Cittie of Rome, and there openly to teache, because they had so sharpe wittes, suche pleasaunt speache, and passing Eloquence, that they coulde easily perswade righteous, and unrighteous causes. It is wel known that Demosthenes in times past did avaunte hereof emong his friendes, that he coulde, when he listed, drawe the minde of the Judges whether pleased him by the craftie conveyance of his cómunication, accoidinge to whose fantasie the Athenians had oftentimes warre with Philippe, oftentimes peace. So great was his force of Eloquence to move and mitigate the affections of the minde, that as it were havinge rule over his Conntrie men, he would drawe them whether he listed with woordes: for the like cause Cicero was at Rome called of many a kinge, bicause that he drewe the Senate whether he would with woordes, rulinge at thinges with his Eloquence. Hereby it appeareth that Rhetoricke is nothings els, but an Arte of perswadinge and movinge the affections, with subtile Eloquence, with exquisite colouringe of woordes, and with a F iij

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false likelihoode of the truth both allure the mindes of the simple, and leadeth them into the prison of erreure, séeking to subverte the sence of the truthe. But if by the meanes of nature

there is nothinge, whiche maye not be expressed with true woordes, what can be more pestilent, then to studie for coloured woordes? The speache of the truthe is simple, lively, percinge, and a searcher of the inwarde intentions of the harte, and like a hatchet and twoo handed sworde dothe separte and cut a sunder al the Artificial argumentes of Oratours. G1 For this cause Demosthenes without any double despised all other Rhetoricians, and feared Phocion alone who simply and briefly spake the truthe, and suche thinges as appertained to the purpose. Peradventure the auncient Romaines knewe this, whiche (as Suetonius testifieth) with a publike edicte did twice drive the Rhetoricians out of ye Citie of Rome, once when Caius Fannius Strabo, and Marcus Valerius Messala were consuls: once againe, when Cneius Domitius Enobarbas, and Lucius Licinius Crassus were censours: the thirde time, when Domitianus was Emperoure by a generall decree of the Senate they were bannished from Rome, and out of Italie. The Athenians did forbidde them the place of judgement as destroyers of Justice: and they caused Timagoras to be beheaded, because in doinge the duties of salutation, according to the custome of that nation he had flattered Kinge Darius. The Lacedemonians bannished Ctesiphon, because he avaunted that he coulde talke a whole daie of any thinge. G2 For there was nothinge more odious emonge them, then this curious cunninge of their tongue, whiche had no care to speake the truthe: but takinge in hande a meane matter, did trimely attire it with exquisite elegancie of speache, and with loftinesse of woordes, and to deceave the mindes of the hearers with pleasauntnesse of woordes, and with their tongue to leade them bonde by the eares. And now it is evidente that none are made better by this skill, but that -notes- G1 Demosthenes called this Phocion the rasour that did cut of his wordes because his speach was short, grave vehement, and full of quicke sentences. G2 A jolie pratler.

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very many are made woorse: which albeit they were able to speake cleanlier of vertues, yet wée see them much better spoken, and of a more flowinge Eloquence to defende erroures, to sowe debates, to stirre up seditions, to taunte, to backbite, to accuse falslie, then to seeke peace, concorde, and quietnesse: and to preache Charitie, Faith, and Religion. Furthermore very many cleavinge to this skill, have swarved from the true faith: and Sectes, Schismes, Superstitions, and Heresies have spronge up whilst that some in such sorte despise the holy Scripture bicause it wanteth Ciceros Eloquence, that otherwhiles with polished perswasions of Pagane argumentes they helde againste

the Catholike truthe. Which is manifestly séene in the Tacian Heretikes, and in them, whiche Libanius the Sophist, and Symmachus the Oratoure defenders of Idolatrie, Celfus Africanus, and Julianus Apostata have seduced, rising up against Christ with most great colours of Rhetoricke: out of whose damnable and blasphemous Eloquence, the Heretikes have taken many argumentes of perswasions, whiche they putting into simple mens eares, have ledde them from the woorde of Truthe. "But what stande we aboute the examples of aunciente Heretikes? let us beholde our times. Who be the ringe leaders of the Germane Heresies, whiche takinge beginning of Luther alone are at this daie so much encreased, that wel neare every Citie hath his peculiere Heresie; are not the authours of them moste eloquente men, armed with Eloquence of the tonge, and with the elegancie of stile; and whom a fewe yeares past we have séene to be so muche praised for the perfecte knowledge of the tongues, for the finenesse of speache, and for the promptnes of speakinge and writinge, that nothinge coulde be added to their praises, at this daie me see the heades and capitaines of Heretikes: so there be many untill this daie, whiche geven to Eloquence, whilst that they are desirous to be Ciceronians, are made Pagans, and they

Chapter 7: Of Logike

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whiche over diligently studie Aristotle and Plato, they become superstitious, and these wicked. And as they whiche contrary to the simple woordes of the truthe doo pore idle talke into mens eares, they shal stande in judgements, and render an accompte of suche thinges as they have vainely faigned and devised againste God." Of Logike. Cap.7. LOlike is joygned to these for a succour, and verely it is nothinge els, but a skilfulnes of contention and darkenesse, by the whiche al other sciences are made more obscure, and harder to learne, and shée more over termeth her selfe Logike, that is, the science of speakinge and reasoninge. Miserable doubtlesse and unreasonable should mankinde be, if without this learninge it shoulde not know how to reason: G1 notwithstandinge Seruius Sulpitius saide, that this was the greatest of all Artes, and as it were a lighte unto suche thinges as are taught to others, whereas shée (as Cicero saithe) dothe teache howe to deuide all the whole matter into partes, and by defininge to declare that whiche is hidde, by interpretinge to make plaine that whiche is obscure, to skan and distinguishe that whiche is doubtfull: and shée dothe geve rules to judge true thinges and falfe. G2 Moreover the Logitioners promisse (as they saie) that they are able to finde out the essential definition

of euery thinge: notwithstanding they can never make it plaine with any woordes, but that the minde is as ignoraunt as it was before. But if any saie to an unlearned man, a mortall living creature reasonable, for a man, he will lesse understande it, then if he had saide simply a man. Boetius amonge the Latines hath writen muche of this, whose workes are not extant, but that whiche Aristotle hath writen dothe surpasse all the other, that is, the Predicamentes, the Elenches, the places of argumentation called Topica, the bookes of interpretation -notes- G1 Logike the science of reasoninge. G2 The office of Logike.

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called Peri hermenias, the Bookes of resolution called Analytica, and others: whom the Peripatetickes followinge, doo suppose that nothinge can stande, or be understoode excepte it be proved with perfecte argument by demonstration, to wéete, that whiche Aristotle setteth out, but yet he never observed it in his determinate opinions, for so muche as he hath taken all his argumentes of presupposed matters, whome all these professours of Sciences followinge have not hitherto geven any, or very fewe true demonstrations in other matters, nor yet in natural thinges, but all derive them from preceptes, or from their Aristotle, or from some other, that spoke them before him, whole authoritie thei kepe to themselves, for principles of demonstration, Aristotle teacheth that the true demonstration, which ought to make knowledge, is that, whiche is made (as the Logitioners speake) by Quiddities, and by the proper difference of thinges hidden, and unknownen to us. He saithe moreover that demonstration is made of causes, of these whiche are as, of, by, it selfe, and after as the thinge is: whiche prepositions albeit they are convertible addinge them selves togeather, not withstandinge he saithe that there is no circular demonstration geven, nor graunted of the causes. Yf therefore the principles of demonstration be very ill understoode, and the circumstance that not be admitted, certes hereof can be had none but very sclender and uncertaine knowledge: For wée must beleve thinges shewed, by certaine weake principles: to the whiche wée agréé either for the forepassed autoritée of the wise, as it were to knowne limetes, or els with experience we allowe them by the senses. For every knowledge (as they saie) hath his beginning of the senses, and the proufe of true speeches (as Auerrois saithe) is that they agréé with sensible thinges. And that thing is better knowne and truer, whereupon moste mindes and senses doo agréé thorowe the knowledge then of sensible thinges we are ledde by the hande G

to al suche thinges, that maie be knowen by vs. But sithe that oftentimes all the senses are deceaved, doubtlesse they cannot prove to us any certaine experience. Furthermore sithe that the senses cannot attaine to the intellectuall nature, and the causes of the inferiour things, of whiche theire natures, effectes, and properties or iather passions should be declared, by the consent of al men be altogeather unknowen to our senses, is it not manifest that the waie of the truth is shutte up fró the senses? Wherefore al these derivations and sciences, whiche are faste rooted in the senses shalbe uncertaine, erroneous, and deceitful: What then is the profite of Logike, and what fruite cometh of that learned demonstration, by principles and proufes, to the whiche we shal of necessitie assente as it were to knowen limites? shall not now the principles theselves, and proufes rather beknownen then shewed? but I wil now repeate this Arte more at large. The Logitioners doo reckon ten predicamentes, which they terme most generall woordes, these be they, Substaunce, quantitie, qualitie, relation, when, where, setlinge, apparalinge, action, and passion, in the which they thinke that al thinges are contained, and understoode whatsoever is compreheded in all the universall rounde worlde. Moreover they teache what they be that are before spoken of these and their partes, whiche be five in number: that is, the Gènerall worde, the Speciall, the Difference, the Propertie, and the Accidente, whiche for this cause be called Predicables. Furthermore they have founde out foure causes of every thing, Material, Formal, Efficient, and Final, by the which they suppose that they can finde out the truthe, and falsehoode of al things, by a certaine infallible Demonstration (as they thinke,) that is, with a Syllogisme, that is, a perfecte argumente, whiche ought to be in one of the. xix. Moodes of figures (as they terme it) with one of the thrée Moodes. They make every Syllogisme or Demonstration with thrée limites, whiche be, the Subiect of the thinge

Chapter 8: Of Sophistrie

sought, and is called the Lesse, the other is the Predication of the thing sought, and is called the Larger, the thirde is the Meane, whiche taketh parte of bothe: and accordinge to these thei frame twoo Propositions, whiche they terme Premised, the Larger and the Lesse, of these finally ariseth the conclusion, that is, passinge from one extreame to an other, as it were from the entraunce to the bowndes. This is all that marveilous cunninge, these be at the extreame borders, thereof, by the whiche they

suppose to joygne, devide, and conclude al thinges by certaine conclusions, whiche they thinke impossible to be disproved, and these are the highe and marucilous misteries of Logike, founde out with greate laboure by deceiptfull Maisters, whiche as it were certaine hidden and secrete thinges all maie not professe nor learne, but suche as can geve great rewardes for the having of them, and have bought this authoritie emonge Scholers with greate expenses. Finally these are their dogges, these are their nettes, by the whiche (as they thinke) they trace out the truthe of all thinges either subjecte to nature as naturall thinges, or accompanyinge nature as the Mathematicalles, or that in a certaine sorte surpasse nature it selfe, as are the supernaturall thinges: whiche truthe notwithstandinge thorowe that cunnige, accordinge to the Proverbe of P. Clodius, and Varro, they loste with tomuche disputation. And these onely are the limites of the auncient Logitioners. Of Sophistrie. Cap.8.. BUt many more monsters, and greater miracles then these, hath the latter Schole of the Sophistes added therto, of the passion of the Limites, of the Infinite, of the Cópáratives, of Superlatives, of the Difference of one, of the Beginninge, and of the Ende, of Formalities, of Seccietes, of Instaunces, of Ampliations, of Restrictions, of and nsbp; G ij

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Distributions, of Intentions, of Suppositions, of Appellations, of Obligations, of Consequences, of Indissolubles, of Exponibles, of Reduplicatives, of Exclusives, of Instances, of Cases, of Particularisations, of Supposites, of Mediations, and Inmediations, of Completes, and Iucompletes, and other intollerable, and vaine woordes which are writen in the little Logicals, with the whiche all thinges whiche in very déede are false, and impossible, they will easily prove to be true: and contrariwise what thinges so ever are true, as breakinge out of the Trojane horse, they wil sodenly spoile with firie blastes and thundring of woordes by the meanes of these engins. G1 There are againe other, whiche allowe but thrée Predicamentes, and two Figures of Syllogismes, and of these doo onely approve eight Moodes and laughe at Moodall propositions, and at the Concrete and Abstract termes: and there be founde some whiche adde the eleventh Predicament, and the fourth Figure of Syllogismes, and doo augmente the number of the Predicables and Causes, and have brought in so many invincible and Scotical subtilities, that the sharpe and shrewde sayinges of Cleanthes, and Crisippus, with the deceites and wiles of Daphitas, of Eutidemus, and Dionisiodorus, shall be altogether blockishe and rusticall, if they be compared with the newe inventions of our Sophisters, in the

which universally at this daie well neare all the companie of Scholers, beinge occupied in a miserable and damnable studie, séeme to doo nothinge more then to learne to erre, and with unceasing contention, either to make the truth more obscure, or utterly to loose it: al whose learninge is nothinge els but a certaine captiousnesse, whiche thorow a corrupte speakinge of woordes with a certaine subtile cavillation subverteth the use of speakinge, and offereth violence to the tonge, which shée understandeth not, turninge the truthe upside downe after a likely exposition, whose glorie is placed in nothinge els but tauntes and crakinges, as they that doo not desire so muche to - notes- G1 These Termes seeme obscure to the multitude and cannot be more prosperly expressed in our Native toge for the insufficiency thereof, and although they are unacquainted to Englishmen: Yet as Tully saith, Verba sunt nobis usu molliunda, straunge wordes are to be made easie by use, and when woordes wante, wee must invent them.

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ouercome, as to fighte, and their intente is not to finde out the truthe, but to brawle, in so muche that he is accompted the chieftest emonge them: that crieth lowdest, that is moste shamelesse, and prateth apace. Of whiche Petrarcha saithe, that this procedeth from the unshamefulnes of writinge, or from the confession of ignorance, they cannot refraine these tonge, they contende not with the penne, thei wil not have féene, how weake the things are, wherewith they set out themselves, and therefore accordinge to the use of the Parthians they fighte flyinge awaie, and utteringe windie woordes, doo as it were spreade saile. G1 These be they which Quintilian termeth very craftie in disputations: but when they g goe from that cavillation, they are nomore sufficient in any weighty matter, then certaine small wormes or beastes, whiche able to stirre in straight places, are taken abroad in the fielde: and therefore they feare to come into the open fielde: and this is true, that privie places, and narrowe corners be healpes to weakenesse, because thei which cannot runne, maie turne and winde whether they liste. In like manner doo the Sophisters feare to fighte under notaries with Bookes, and Authours in their hande: but they will contende with the onely force of memorie, and with the flittinge cries of the tongue, not to the ende thei maie be put in writinge as thinges good, and avaleable, but that they maie passe in at one care, and out at the other: and doo thinke, that it maketh no matter, what reason every one useth, so that he geve an instaunce, and some reason to the contrary, and that it is not to be regarded what so ever he speaketh, or thinketh, so that he

speake and brawle apace: for the more woordes a man useth, the better learned be is judged emonge them. They with these illusions, and deceites goe aboute to Scholes, to streates, to tables, to séeke suche as are of their profession, whiche they bidde, praie, and procure to dispute, and if they encounter and urge one an other, they go to privie places, G iij -notes- G1 The Parthians máner of fighte.

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and séeke out corners, and repaire eftsoones to their usual matters, makinge so many turninges, as if they shoulde go aboute a Laberinth: And if any be lothe and unwilling to contende with them, they assaile him with some subtile question, whiche a very well learned man hath not founde out, that in suche sorte they maie either convince him in an erreure, that answeareth unprovided, or if he saie that he is not able to answeare to their demaunde, they put him to shame, and hisse at him, and so they on bothe partes appeare to be learned. But let us sée, what fruite Logike with her Sophisters hathe brought forth, and bringeth forth in the Church of Christe, which disagreeinge from Gods worde, doo confounde it with devised reasons, and derived from the craftie conceites of the minde, to the which, while they overmuch beleve, when the light of the Truthe is gone, darkenesse dothe arise wherein they being wrapped, and blinded, and made maisters, and leaders of the blinde, doo with these false argumentes, and apparaunt reasons drawe many with them into the ditch, and alwaies swimme in the déepe Sea of ignoraunce, and errours, slipperie like Serpentes, and craftely crepe in with wily woordes of guile and deceite, doo misleade the ignoraunt sorte to beleve their devises: and extolling them, doo presume to perswade that the Holy Scripture cannot stande without Logike, without brawlinge, without contention, without Sophismes. I saie not that Logike dothe not availe to scholerlike exercise, but what it doth profite Divinitie, I sée not, whose chieftest Logike doth consiste in quiet and plaine communication. G1 For Christe hath not promised us in vaine, sayinge, Aske, and ye shal receive it. So then before the contentious schollers doo learne their Logike, let these faithfull Christians obtaine all necessarie Truthe of him that is maister of the Truthe. Moreover Logike by reason of divers clateringe toies cannot finally arise higher, then to Philosophie, but by the meanes of faithfull communication, -notes- G1 Logike availeable to scholerlike exercise, and to Divinitee unprofitable.

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men ascende the right and surest waie to the highest knowledge of divine and humane matters. They are then deceived who so ever saie that this Logike is the strongest engine of all to destroie Heretikes, whereas in déede shée is the fortresse of all Heretikes: in times paste the Heretikes Arrius, and Nestor, presuminge upon this Arte did so shamefully dote, that the one affirmad diverse substaunces in the Trinitée according to the degrés, and times, the other saide that the virgin Marie was not the mother of Christe: and this because they have presumed to measure Gods woorkes with Logical Sophismes, observing more the subtil arguments of Aristotle, then cósidering the woordes of the Scripture of God. For all ye Doctrine of the Heretikes (as Hierome saithe) hath founde a place, and reste emonge the thornie brakes of Aristotle and Chrisippus. Hereupon speaketh Eunomius, and saithe, that which is borne was not before it was borne, Hereupon saithe Maniceus, that he might exempte God from the state of the wicked, maketh him authour of wickedneste; for that cause Nouatus taketh awaie forgevenes, that he maie take awaie repentaunce. Of these welspringes all the Doctrine of the Heretikes derive the Rivers of their disputations: For sith that there is no communication, but maie be spoken againste, and no argumente, that maie not be disproved by an other; hereof it commeth to passe, that men cannot come to any ende of learninge, not to any knowledge of the Truthe, by the meanes of Logical Disputations: but also it chaunceth, the many decline from the Truth, to Heresies, while they suppose to have founde out a shewe of the strongest truthe with Logical Argumentes, or in sutche sorte reprove Heretikes, that they for al that, speak not sounder matters. Wherfore Plato willed, that Logike should be very slowly touched of, wardeins, because shée disputeth on bothe partes, and rendreth weake reasons of honestie, and dishonestie. And thus we have sufficiently spoken of Logike.

Chapter 9: Of Lullius Artes - Chapter 10: Of the Arte of Memorie

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Of Lullius Artes. Cap.9. RAIMUNDUS Lullius founde out in these latter times a monstrous Arte, little differinge from Logicke, by the whiche as in times paste Gorgias Leontinus did avaunte (who firste in a greate assemblie of learned men, presumed to reason of every thinge) every man mighte plentifully dispute of what matter he listed, and with a certaine artificial and huge heape of Nownes, and Verbes, to invente, and to dispute with ostentation ful of triflinge deceites on bothe sides, of every curious communication, with this too trimme a skill, and to leave no place for others to overcome, and to dilate at large al smal and

slender thinges. But it is not néedeful to reason mucche of these maters, for I have els where made sufficiente large Commentaries uppon this Arte: but I wil not, that they shoulde deceive any in so lighte an Arte: and albeit, I séemed to praise it exceedingelye, yet the thinge it selfe maketh it cleare, that we néede not greatly to dispute about it: but herein I wil admonishe you, that this Arte availeth more to the outwarde shewe of the witte, and to the oftentation of Learninge, then to gette knowledge, and hathe mutche more presumptuousnesse, then efficacie. Furthermore it is al togeather rude and barbarouse, excepte it be sette out with a certaine more singulare eloquence. Of the Arte of Memorie. Cap.10. EMonge these Artes, the Arte of Memorie is also accoumpted, which (as Cicero saithe) is nothinge els, but a certaine induction, and order of teachinge, consistinge of places, and Images, as it wer in a paper, devised, first in Characters by Simonides Melito, afterwarde broughte to perfeaction by Metrodorus Sceptius. Notwithstandinge what so ever it be, it cannot stande without

Chapter 11: Of the Mathematickes in general

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natural Memorie, withe oftentimes is dulled with monstruonse Images, that oftentimes it causeth madnesse, and frensie insteede of profounde and sure Memorie, to wite, whilst that it burdeninge the natural Memorie with the Images of infinite thinges, and woordes, causeth them to become madde with Arte, that abide not contente with the limittes of nature. This is that Arte, which in times paste beinge offered to Themistocles by Siminodes, or by some other, be saide: I had leifer forget, because I remember many thinges, that I would not, and cannot forgette that I woulde. And Quintilian speakinge of Metrodorus, saithe: Doubtesse his vanitie and boastinge was to avaunte of his Memorie rather gotten by Arte, then geven by nature. Cicero hathe written thereof in his newe Rhetorike, Quintilian in his Institutions, Seneca, and of the fresher sorte, Franciscus Petrarcha, Mareolus of Verona, Petrus of Ravenna, and Hermannus Buschius, and others, but unworthie of rehersal, men little knowen, and many daiely professe this, but there is none founde, that hath mucche profited in it, and the teachers thereof doo oftentimes in stéede of gaine receive reproche. For some knaves are woonte oftentimes in the Scholes with the profession of this Arte to begile scollers with the strangenesse of the thing craftily to despoile the unadvised of their monie. Finally it is a childishe bragge to boaste of Memorie: it is a shameful thinge, and a shamelesse mannes propertie to set out in al mens sighte, the readinge of many thinges, like as Marchantes doo their

wares: whereas in the meane while the hoowse is emptie. Of the Mathematickes in general. Cap.11. BUT nowe it is time to speake of the Mathematical sciences, whiche are thought of al others the moste certaine, and notwithstandinge they al consiste in H

Chapter 12: Of Arithmeticke - Chapter 13: Of Geomancie

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nothinge els, but in the opinions of theire teachers, to whom greate credite is geven: whiche have also not a litle erred in them, whereof Alubatar one of them doothe witnesse unto us, saieing: that the auncientes even after Aristotles time did not know the Mathematicalles. And for so muche as al these Artes for the most parte, have to doo about spherical or rounde things, about figure, number, or movinge, they are finally enforced to confesse, that there is no where perfectly founde any spherical or rounde forme, neither accordinge to Arte, nor Nature, And although these doctrines have broughte fewe Heresies or none into the Church, notwithstandinge as Augustine saithe, they appertaine nothinge to Salvation, but rather bringe menne into erreure, and withdrawe them from God, and (as Hierome saithe) they be not the sciences of Godlinesse. Of Arithmeticke. Cap.12. EMonge these, Arithmeticke is the firste, that is, the science of Numbringe, whiche is, as it were a mother to the residewe no lesse superstitious, and vaine, and for the vile practise of Numbringe is had in price of none, but Marchauntes for covetuousnesse sake: for it treateth of Numbers, and their divisions, whiche is equal, whiche is unequal, which is equally equal, whiche is unequally unequal, which is superfluous, which is lacking, whiche is perfecte, whiche is compounde, whiche is uncomponde, whiche is by him selfe, whiche is to an other. In like manner of proportion, and proportionallitie, and of their speices. Of Harmonical Numbers, and Geometrical, of the divers passions of Numbers and Minutes, and of the manner of accoumptinge. Of Geomancie. Cap.13. FINally Arithmeticke hath brought forth the Geomantical Divination, Cardes, Tables, and Dice, and all suche hazardinge Numbers. Albeit, al for

Chapter 14: Of Diseplaieinge

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the moste parte doo attribute Geomancie to Astrologie, for the like manner of judgements, and also because they gette the vertue thereof, not so muche out of Numbers, as out of Movinges, accordinge to that saieinge of Aristotle, in the firste Booke of the Mctiores: The movinge of the Heanen is

everlastinge, and is the beginnunge, and cause of al inferiour Movinges. Emonge the auncientes Haly hathe written hereof: of them of latter yéeres, Gerardus of Cremona, Bartholomeus of Parinia, and a certaine man called Tundinus. I have written also a certaine Booke of Geomancie, farre differinge from the other, but no lesse superstious, false, or if you liste, I will saie lieinge. Of Diseplaieinge. Cap.14. IN like manner the Arte of Disinge is altogether hazardinge, the more studious that a man shalbe thereof, the wickeder, and unhappier he shalbe, while he that in desiringe other mennes goodes, he consumeth his owne, and hathe no respecte of his Patrimonie. This Arte is the mother of Lies, of Perjuries, of Thefte, of Debate, of Injuries, of Manslaughter, the very invetion of the Divels of Hell, whiche when the kingedome of Asia was destroied, emonge the spoiles of the ransacked Citie under a divers manner passed to the Greekes. G1 Hereof came these games, not in use emonge us, as Chestes, Senio, Monarchus, Orbiculi, Thaliorchus, Vulpes: moreover Octocedron, Duodecacedron, in the which there is thoughte to be somme Divination. G2 There are whiche saie, that Attalus Asiaticus founde out this Arte, and divised it through the Arte of Numbringe: but it is lefte in writinge by the Romans, that Claudius the Emperoure made a Booke of that Arte, whereof he, and before him, Augustus Cæsar were moste desirous, and studious. An Arte altogether infamous, and forbidden H ij - notes- G1 The fruites of dize playe. G2 Dize playe the Original of other hasardinge games.

Chapter 15: Of Pithagoras Lotte

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by the Lawes of all Nations: and whiche is more, Cobilon the Lacedimonian beinge sente Imbassadoure to the Corinthians to make League, when he founde the Governours and Aldermenne of Corinth playinge at the Dice, he departed leavinge his businesse undonne, saieinge: that he would not staine the glorie of the Spartans with this infamie, that they should be saide to have made League with Dicers. And it was accoumpted so greate a reproche emonge the noblest men, that the Kinge of the Parthians sente golden Dice to Kinge Demetrius, for a reproche of his lightnesse. And notwithstandinge at this daie, this is the most acustomed Pastime, that Kinges and Noble menne use. What doo I call it a Pastime? Nay rather their wisdome whiche herein hathe benne damnable instructed to deceive. Of Pithagoras Lotte. Cap.15. I Wil not passe over with silence that which the Pythagoreans affirmed, and as somme suppose, Aristotle him selfe also beleved, that the Characters of the Letters had certaine proper Numbers, by the whiche they did devine

thorowe the proper names of menne, the Numbers of every Letter beinge gathered in a somme: whiche beinge put together they gave him victorie, whose somme had exceeded the other, whether the question should be asked of Warre, of Debate, of Matrimonie, of Life, or any other like thinge. And in this manner they saie, that Patroclus was vanquished by Hector, and he by Achilles, the which thinge Terence hath written in these Verses. The names in Letters were thus made, they write, That these in greater Numbers be, and cite The others in a lesser somme, and when A doubtfull fight is to be made by men, The greater Number shewes who conquere shall, The lesser somme denotes the fatall fall:

Chapter 16: Againe of Arithmeticke

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So was by Hectors hande Patroclus slaine, Achilles eke, laide him in Bluddy Baine. There are also whiche with the like computation promise, that thei wil finde out the Horoscope, as a certaine man called Alchandrius, a Philosopher of small fame, hath written of these: who is reported to have ben Aristotles Scoller. And Plinie writeth, that this was invented by Pythagoras, the unequal Number of Vowels, in proper names signifieth lacke of sighte, haltinge, and other suche like chaunces. Againe of Arithmeticke. Cap.16. BUT let us returne againe to Arithmetick: Plato saith that it was firste shewed by a wicked spirite together with diceplaie. And Licurgus that great lawe maker of the Lacedemonians thought good to vanmishe it out of his common wealthe as a troublous thinge. For it dothe require a vaine and idle laboure, and withdraweth men from profitable and honeste affaires, and oftentimes doo unmeasurably sweare and stare for thinges of no valewe. G1 Hereof cometh that frowarde contention of the Arithmeticians, whether the equall or unequal nuber is to be preferred: whiche number is perfecter thrée, five, or tenne. In like manner whiche number is termed equally even: aboute whose definition they saie that Euclides the very Prince of Geometrie was greatly deceived. Furthermore I shall hardly saie, what Pythagorean misteries, and what Magicall force they dreame to be in numbers, yea being bare of the thinges themselves: and presume to saie, that God coulde not have Created the worlde without these instrumentes, and paternes: and that the knowledge of all devine thinges is contained in numbers, as in a rule much more certaine then al others. G2 Hereof have spronge the Heresie of Marcus Magus, and Valentinus, grounded upon numbers, and derived from H iij -notes- G1 The controversies of the Arithmeticians. G2 Arithmeticke the cause of Heresies.

Chapter 17: Of Musicke

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numbers, which by meanes of very fainte numbers have presumed to saie, that they are able to finde out, and declare Goodes Religion, and innumerable secretes of the heavenly Veritie. Neare to these are the Pythagorean tetractes reckened emongst the Sacramentes, and many other thinges like unto these, al whiche are vaine, false, and fained: neither doth there remaine any truth emong these Arithmeticians, but an unsensible and livelesse number: and yet they beleve that they be placed emonge Divine men, because they be skilled in numbringe, but the Musicians doo hardly graunt them this prerogative, more willingly gevinge this honout to their Harmonie. Of Musicke. Cap.17. Lette out talke therefore be of Musicke, whereof emonge the Gréeke Aristoxenus hath plentifully written, whiche saide that the soule is Muficke. Whose instructions Boetius did afterwarde write in Latine, I meane that, whiche consisteth in the Harmonie of voices, and soundes, not that whiche they terme the Musicke of Verses, of Rithmes, and fayninge of Verses, whiche is Poetrie, whiche as Alpharabius saithe, is not gotten somuche with speculation, and reason, as with the madnesse of furie, wherof we have before spoken: but I speake of that whiche consisteth of pleasante tunes, the which is an agreement of the stringes, or voices, accordinge in their tune and measure, without offendinge of the eares: for shée treateth of soundes, of restes, of stoppes, of tunes, of chaunges of voices, and of measure. G1 The Auncientes devided it into Enharmonica, Chromatica, Diatonica, but they left the firste untouched, (that is Enharmonica) for the overmuch hidden difficultie, séeming to them imposible to finde out: the other they have despised as dishonest and infamous, and have onely allowed the thirde kinde, (as perswaded that it was in facion like the framinge -notes- G1 The partes of Musicke.

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of the worlde). There are stronge the auncientes moreover, which haue distinguished the measures of Musicke accordinge to the woordes of nations, as into the Phrigian, Lidian, Dorian, whiche as Polimester and Saccada the Argine saie were the auncientest, to the whiche Sappho Lesbia (as Aristoxenus saithe) added the fourthe measure, that is, Mixilodium, the inventoure whereof some thinke Tesander to be, some Pythocles the Trumpetoure. Lisias saide that Lamprocles the Athenian was the Authour thereof: and thus the authoritie of the auncientes made these fower measures of Musitke: renowned and termed all

these together, Enciclopedia, as it were the circle of Sciences, because Musicke dothe comprehend al disciplines, as Plato saithe in the firste booke of his Lawes, that Musicke cannot be entreated of without all disciplines. But of these fower measures they doo not allowe the Phrigian, because it withdraweth and rainsheth the minor: but Porphirius termeth it barbarous, because it is onely fitte to stirre up men to battaile, and furie. Some therefore call it Bacchical, as fucious, violente, and troublous: with whose Harmonie, which they declare with the foote Anapestus, we reade that the Lacedemonians and Cretensians were stirred to armes, Timotheus with the same incenced Kinge Alexander to warre; and a yonge man called Tauromitanus, according as Boetius saithe, beinge stirred up with this Phrigian sounde, hastened to burne a house where there laie a strumpet hidden. Plato blameth moreover the Lidian sounde, as sharpe swarvinge from the modesfie of the Dorian, fitte for lamentations: notwithstandinge (as it pleaseth some men) it is méete for such as are by nature merrie and pleasaunt. For this cause they fsie that the Lidians a merie and very pleasaunt people, are delited with this Musicke. Which the Toscans moreover the of spring of the Lidians were wonte to use in roundes. But the Dorian sounde as the gravest and honestest is in all

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measures modeste, conveniente to the gravest affections of the minde, and movinges of the bodie, and profitable to live well and uprightly they preferre before all the other: and therefore was had in greate reverence of the Cretensians, Lacedemonians, and Arcadians. G1 Kinge Agamemnon, also goynge, to the Troiane warre, left at home a Musitian that plaid the Dorian tune, who with the foote Spondeus preserved his wise Clitemnestra, in Chastitie and Honestie, wherefore shée coulde not be deflowzed by Egisthus, before he had wickedly slaine the Musitian. Nerte they saie that Mixilodium is méete for Tragedies, and sorrowful things, and hath force to stirre up, to drawe backe, and to put a waie for to we. There are some whiche have founde besides these fower measures, others also, as them whiche they call Collaterall, that is, Hypodorius, Hypololydius, and Hypophrigius, that there maie be seven correspondente to so many Planetes: to the whiche Ptolomeus added the eighte; called Hipermixolidius, the highest of al the other, assigned to the Firmament: but Lucius Apuleius in the firste Booke of his Florida doth write of five measures, the Eolian, the varynge Hiastian, the lamentable Lidian, the fierce Phrigian, and the religious Dorian. To these some doo adjoigne the lustie and focunde

Ionick. Moreover Martianus according to the tradition of Aristoxenus, doth number five principal measures, and ten Appendantes, dr Collaterals. And although men confesse that this Arte hath much swéetenesse, yet the común opinion is, and also every one maie see it by experience, that it is the exercise of base men, and of an unprofitable and untemperate wit, which have no consideration of beginning nor endings, as it is reade of Archabius the trumpetoure, to whom men were glad to geve more to make him cease, then to make him singe. Of whiche so unreasonable, Musicians Horace speaketh: It is a faulte, a common faulte that all our Minstrels use, -notes- G1 A strange kinde of Musicke.

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The more you seeme to crave a songe the more they will refuse. Request them not they neer cease, and c. For this cause Musicke hath ever bene wandring here and there for price and pence, and is the servaunte of bawdrie whiche no grave, modeste, honeste, and valiaunt man ever professed: and therefore the Greekes with a common woorde called them the Artificers of Father Bacchus, or els (as Aristotle saithe) Dionisiaci technitæ, that is the artificers of the Bacchanalia, whiche for the moste parte, were alwaies used to have lewde customes: leadinge for the moste parte, an unchaste Life: partly also in Miserie, and Povertie, the whiche bredeth and encreaseth Vices. G1 The kinges of the Persians, and Medes reckened Musicians emonge Parasites, and Plaiers, as they whiche take pleasure of their owne dooinges, and make little accompte of the Maisters. And Antisthenes that wise man, when he hearde, that a certaine man, called Ismenias, was a very good Trumpetoure, he saide, He is a Rebaulde, for if he were an honest man, he woulde not be a Trumpetoure: for as it is saide, that is no sober, and honeste mannes Arte, but the practise of Plaiers and idle personnes. This did Scipio Emilianus, and Cato contemne, as farre of from the Custome of the Romaines. Augustus, and Nero were blamed, because they did over gréedilye followe Musicke. But Augustus beinge reproved did refraine: Nero covetinge it more and more, was for this cause had in contempte, and little estimation. Kinge Philippe understandiuge that his Sonne had swéetely songe in a certaine place, he reproved him, sayinge, arte thou not ashamed, that thou knowest to singe so well? It is enough, and too much for a Prince, to have leasure to heare, when other singe. Jupiter singeth not emong the Greeke Poetes, nor soundeth the Harpe. Learned Pallas dooth detest the Flute. In Homer a Harpar plaieth, and Alciones, and Ulisses I -notes-

G1 Feastes of the panims which they did celebrate with all abhominacion of Lecherie.

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geve eare. In Virgill Iopa doothe singe and sounde the Harpe, Aeneas and Dido doo harken. When on a time Alexander the greate did singe, Antigonus his Maister rente his Harpe a sunder, and caste it awaie, saieinge: It is nowe méete for thy age to Rule, and not to Singe. And the Egyptians also, as Diodorus testifieth, did forbid their younge menne to learne Musicke, as that whithe dothe effeminate the mindes of men. And Ephorus, (as Polibius witnesseth) saide, that it was invented to no other ende, but to deceive men. But in very déede what is more unprofitable, more to be despised, and more to be eschewed, then these Pipers, Singers, and other sortes of Musitians; whiche with so many, and divers voices of songes, surpassinge the chirpinge of all Birdes, with a certaine venemous swéetenesse, like to the Mermaides, with voices, gestures, and lascivious soundes, doo destroye and corrupte mens mindes. For the which thing the women of the Ciconians did persecute Orpheus unto the Deathe, because with his Musicks he corrupted their menne. But if there be any truthe in Fables, a hundred eies had Argus in his heade, all which notwithstandinge were broughte a sléepe, and put out with the Harmonie of one Baggepipe. And yet for this, these Musitians doo much boaste, as though that they were more able to move the affections, then Rhetoritians are: which be so muche misteade by their maddenesse, that they affirme moreover the Heavens them selves to singe, yet with voices never hearde of any man, excepte perhappes they have come to the knowledge of those Musitians by meanes of their Euouae, or through Drunkennesse, or Dreaminge. And yet in the meane season, there hath no Musitian descended from Heaven, that hath knowen al the concordances of voices, and that hath sounde out all the measures of proportions. And for all that they say, that it is a very perfecte Arte, and which comprehendeth all Disciplines, and that it cannot be handled without

Chapter 18: Of Daunsinge

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the knowledge of all Learnings: attributing to it besides the force of Divination, whereby the plights of the bodye, the passions of the minde, the manners of men maie thereby be judged. They saie moreover, that it is an endlesse Arte, and that it can not be thorowely learned with any witte: but that daiely according to the capacitie of every man, it geveth freshe

melodie. And therefore Anaxilas saithe not amisse: By God saithe he, Musike is even like Affricke, it yéerely bringeth foorth the somme straunge Beaste. Anathasius for the vanitie there of did forbidde it the Churches: but Ambrose more desirous of Ceremonie and Pompe, ordained in the Church the use of singinge and plaieinge on the Organs. G1 But Augustine standinge in doubte, saith in his Confessions, that hereof there grewe to him a harde doubte: but now a daies the unléeful libertie of Musicke, is so muche used in Churches, that together with the Canon of the Masse, very filthie songes have like tunes in the Organs, and the Divine Service is songe by lascivious Musicians hired for a greate stipende, not for the understandinge of the hearers, but for the stirring up of the minde: But for dishoneste lasciviousnesse, not with manly voices, but with beastly skeeking, while the children braic the Discante, somme bellowe the Tenoure, somme barke the Conterpointe, some howle the Treble, some grunte the Base, and cause many soundes to be hearde, and no woordes and sentences to be understoode, but in this sorte the authoritie of judgement is taken both from the eares, and minde. Of Daunsinge. Cap.18. TO Musicke moreover belongeth the Arte of Daunsinge very excptable to Maidens, and Lovers whiche they learne with greate care, and without tediousness doo prolouge it until midnichte, and with great diligence I ij -notes- G1 Ambrose the authour of singinge and piping in the churche.

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doo devise to daunce with framed gestures, and with measurable paces to ye sound of the Cymbal, Harpe, or Flute, and doo as they thinke very wisely, and subtilly, the fondest thing of al other, and litle differing fró madnes, whiche excepte it were tempered with the sounde of instrumentes, and as it is saide if vanitée did not commende vanitée, there shoulde be no sighte more ridiculous, nor more out of order then daunsinge: this is a libertie to wantonnesse, afriende to wickednesse, a provocation to fleashly luste, enemie to chastitie, and a pastime unwoorthy of al honest persons. There oftentimes a matrone (as Petrarcha saithe) hath loste her longe preserved honour: oftentimes the unhappie maiden hath there learned that, where of shée had benne better to be ignorant: there the fame and honestie of many women is loste. Infinite from there have returned home unchaste, many with a doubtful minde, but none chaste in thought and déede. And we have often séene that womanlike honestie in daunsinge hath benne throwen downe to the ground, and alwaies vehemently provoked and assaulted; yet some of the Gréeke writers have commended it, as they hane

many filthie and wicked thinges: and have saide that the beginniges of this Daunsinge came as it were by inspiration from the highe Heavens from the course of the Sterres, and Planetes, from their goinge and turninge, méeting, and orderyas as it were from a certaine Harmoniall daunsinge of the heavenly Bodies, togeather with the generation of the worlde. Some saie it was the invention of the Satires: and affirme also that Bacchus by the meanes of this Arte conquered the Toskans, the Indians, and the Lidians, a vere warrelike Nation. For this cause at length this Daunsinge was brought into Religion, and was commaunded to be used by the Coribantes in Phrigia, by the Curetes in Creta, and by the Goddesses Rhea: and in Delus there was no sacrifice done, which was not joined with daunsinge, and there were never any feastes and ceremonies

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hallowed without daunsinge. The Brachmanni also a people of India, in the morninge and eueninge turninge towards the Sunne, did honoure it daunsinge. Emonge the Ethiopians also, Egyptians, Thraciaus, and Scithians, daunsinge was reckened emonge the Ceremonies of their Sacrifices, bicause it was ordained by Orpheus, and Mùseus excellent daunsers. There were also emonge the Romans the Priestes called Salij, whiche daunsed in the honour of Mars. The Lacedemonians the woorthiest of all the Gréekes, when they had learned to daunse of Castor and Pollux, they accustomed to doo all thinges with daunsinge. It was so muche esteemed in Thessalia, that the Presidentes, and Chieftans were honored with the name of daunsers. Yea Socrates who was judged by the Oracle the wisest of all men, beinge of good yéeres, was not ashamed to learne it, but praised it excéedingly, and reckened it emonge the gravest learnings: and the thinge séemed graver unto him, then that he mighte well speake of it, whiche beinge altogeather divine should take his beginnige with the worlde, and come to lighte with Love the auncienst God. G1 But it is no maruaile that the Gréekes doo in this sorte studie Philosophie, whiche have made the Goddes authours of Adultrie, of Whoredome, of Murder, and finally of all wickednesse. They have written many bookes of daunsinge, in which is contained all the kindes, qualities, and measures, and have reckened up the names of them, and of what sorte every one of them should be, and who invented it: wherefore I will speake no further of them. The auncient Romaines grave men by reason of their wisdomes and autoritée did refuse all daunsinge, and no honeste Matrone was commended emonge them for daunsinge. For this cause Salust did caste Sempronia in the téeth, for that shée songe and

daunsed more cunningly then beséemed an honest woman: and which is more, skilfulnes in daunsinge was a reproche to Gabinius, whiche had benne consull, and to I iij -notes- G1 Socrates a Dauncer.

Chapter 19: Of the Arte of fightinge with the Sworde

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Marcus Celius also: and Marcus Cato layde to Lucius Murena his charge that he daunsed in Asia, whom Cicero defendinge, durst not maintaine this as a thinge well donne, but stoutely denied, that he did it: sayinge, No sober man excepte perhappes he ware péewishe, daunseth in solitarinesse, in a moderate and honest bankette; but daunsinge is the worste companion of disordinate bankettes, of unmeasurable pastime, and of filthy pleasures. Therefore it must néedes be, that dausing is the vilest vice of al: and truely it cannot easely be saide what mischiefes the sighte, and the hiringe doo receave hereby, whiche afterwarde be the causes of communication, and embracinge. They daunce with disordinate gestures, and with monstrous thumpinge of the féete, to pleasaunt soundes, to wanton songes, to dishonest verses: Maidens and Matrons are groped and handled with unchaste handes, and kissed, and dishonestly embraced: and the thinges whiche nature hath hidden, modestie covered, are then oftentimes by meanes of lasciviousnes made naked, and ribauldrie under the colour of pastime is dissembled. An exercise doubtlesse not descended from Heaven, but by the Devils of Hell devised to the injurie of the divinitée, when the people of Israell exected a Calfe in the deserte, which after they had done Sacrifice, began to eate, and drinke, and afterwarde rose up to sporte themselves, and singinge, daunsed in a rounde. And thus we have sufficiently spoken of daunsinge. Of the Arte of fightinge with the Sworde. Cap.19. I Am not yet ignoraunt in this place that there are beside many other kindes of daunsinge commended by auncient writers: of whiche the greatest parte is not this daie in use, parte is yet in use, as the dauncinge in Armoure fitte for swoorde playing, fencinge, and warrefarre, a tragicall Arte doubtles: wherein the plaie is to

Chapter 20: Of the Science of Stage Plaiers

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kill a giltlesse man, and a great infamie somewhat lingeringly to receave a deadly wounde. An Arte to be detested of al men, to the madnes wherof crueltie is joined: and suche other like kindes of daunsinge, as they are full of vanitée, and impudencie,

they are not so much to be despised as detested, because they teach nothing else but marvellous customs how men should behave. Of the Science of Stage Players. Cap.20. The stage players dancing is the Arte of Imitation, and Demonstration, expressing the things conceived in the mind with a seemly gesture: so plainly and lively representing mens manners and affections: that the very beholder plainly perceiveth him to be a stage player by infinite gestures, and movings, although he saie nothing. This Arte doth so much excell, that there neede no interpreters, for it doth so aptly represent with pleasant gesture an olde man, a boye, a woman, a servaunt, a handmaide, a drunkard, an angry person, and the differences and passions of all persons, that also the beholder standing aloofe of, not hearing the Enterlude may perceive the argument there, of by the onely motions of the Player. For this cause we read that stage players have benne had in greater price, and it is certaine as Macrobius recompteth, that Cicero was accustomed to contend with Roscius the stage player (whom also Silla the dictator belde very deare) whether he with divers gestures, did oftener represent one thing, or he throw his abundance of eloquence did pronounce it in divers talke: the which thing moved Roseius to write a Booke, wherein he compared Eloquence with the Stage players Arte. But the Citie of Marsiles, as Valerius misteth, kepte so great gravitie, that it would receive into it no stage players, because their argumentes for the moste parte contained the actes, and doings of

Chapter 21: Of Rhetorisme, or of the Rhetoricall Daunsinge

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Harlots, to the ende that the custome of beholdinge suche things, mighte not also cause a licence of followinge it. And therefore to exercise this Arte, is not onely a dishonest and wicked occupation, but also to behold it, and therein to delite is a shameful thinge, because that the delite of a wanton mind is an offence. And to conclude, there was in times past no name more infamous then stage players, and moreover, al they that had played an Enterlude in the Theater, were by the lawes deprived from all honour. Of Rhetorisme, or of the Rhetoricall Daunsinge. Cap.21. There was moreover the Rhetoricall daunsinge, not unlike that of the stage players, but not so vehement, which Socrates, Plato, Cicero, Quintilian, and very many of the Stoicks thought very profitable, and necessary for an Orator: so that it were done with a certaine apte gesture of the bodie, and with a settled framing of the countenance, and bodie: and also with the stedfastnes of the eyes, with the

gravitée of the countenaunce, and with the sounde of the voice applied to every woorde and sentence, with an effectuall movinge of the bodie to such things, as are expressed, but without great sturring of the bodie, Yet this daunsings or Histrionical Rhetorike in the ende beganne to be lefte of all Oratours: and Augustus admonished. Tiberius that he should speake with the mouthe not with the fingers, and at this presente it is altogeather laide aside: onely it is yet observed of some staged Fréers (albeit in times paste stage players were bannished out of the Church, and denied the Holy Sacrament of Communion) of whiche some we see at this day to crie out of the pulpite to the people with marveilous Straining of the voice, with a divers facioned countenaunce, with a collinge and wanton eie, with

Chapter 22: Of Geometrie

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castinge abroade of the armes, with daunsing féete, with inflamed reines, and with divers movings, revolutions, turninges aboute, upwarde lookes, leapinges, gesturing with all his bodie, as that which because of the unconstancie of the minde is enforced to turne with it: mindefull perhaps of the sentence of Demosthenes, who (as it is in Valerius) beinge demaunded, what was most effectual in speaking, he answered, Pronuntiatio: being asked the seconde and the thirde time, he made the same answeare: and that all most al the force of speaking consisted herein. But leste we goe to farre astraie from our enterprised matter, let vs now goe to Geometrie. Of Geometrie. Cap.22. GEometrie, which Philo the Jewe termeth the Princesse and mother of al learnings, hath this prayse before other Sciences: that whereas well neare emonge al sectes of learnings there be many and innumerable contentions, all the Geometricians doo accorde together on every side: and at no time there is any contention emonge them but of pointes, of lines, of the utter shewe of thinges, whether they maye be devided or not, but they differ not one fró an other, neither in learninge, nor in teachinge: but every one both endeouvre to surpasses the other with newe and more subtile inventions, whiche never any hath devised. Yet no Geometrician hath founde out the true Quadrature of the Circle, and hath geven no equall line to the side: although Archimedes the Syracusan in times paste, thought that he had founde out these thinges, and many after him until these daies have thought the same, but in a manner they have gone aboute it in vaine, although they séeme to have saide thinges like to the Truthe. Yet suche is their ambition, that they

will never reste upon the preceptes of their predecessours, but belevinge in suche thinges to K

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finde out some thinge more then their Pasters, doo bring themselves into so great madnes, that at the Helleborus in the worlde sufficeth not to purge it. G1 Yet on this Geometrie both depende: besides this, that it doth searche out the draughtes of figures, the spaces, the greatnesse, the bodies, the measures, and weightes: all the cunninge workinge of tooles, and artificiall instrumentes, Magnaries, Machanopocetickes, Poliorceticke, fitte aswell for the warres, as buildinges, and other uses, as ye engins called Rams, Testudines, Cuniculines, Catapultes, Scorpions, Exofters, Sambukes, ladders, folleons, walking to wres, Heliopolins, shippes, galleis, bridges, miles. G2 In like manner charriotes with twoo, with three, and fower wheles, poleys, crans, whéeles, leavers, and other instrumentes, by whose meanes very greate burdens are with small mighte and force drawen and raised up. Moreover all thinges whiche are made either of weighte, or water, or aire, or sinewes, or cordes, as the clockes which goe with weight, and Organs whiche sounde with blastes of winde: and moreover all watrie and windie instrumentes, and of these, suche as are made but for pleasure and admiration: as balls daunsinge by themselves: candels making their owne wéeke: and gourdes that breathe fire out of them: and that beaste, which Politian speaketh of, who whilst that he is cut on the table, drinketh: and representeth the motions and voices of a liuinge creature. G3 If such a like workemanshippe speaketh Mercurius, that the Egyptians made the images of their Goddes, that they could speake distinctly, and goo also. Architas Tarentinus also did in suche sorte make a doove of timber with Geometricall proportions, that he rose up on high and flewe. And it is reade moreover, that Archimedes first wrought an beaven of brasse with so great workemanshippe, that therein the motions of all the Planetes were moste manifestly perceaved: and the revolutions of al the heavenly sphere, like to the whiche we have séene none made in -notes- G1 An hearbe that purgeth Melancoline. G2 Engins of warre not in use. G3 Marveilous thinges done by Geometrie.

Chapter 23: Of the Arte Opticke, or Perspective

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these latter daies. Fró this Arte also come divers sortes of warrelike instrumentes, gunnes, and other engins that caste fire: of whiche lately I made a special booke under the title of

Pirographia: whereof now at the laste I doo muche repente me: because he teacheth nothinge els, but a moste damnable skil to doo excedinge greate mischiefes. In fine all the cunninge that is in paintinge, in the measuring of the worlde, in grounde tilthe and trimminge, in the Arte of warre, in foundinge of mettals, in the Arte of woorkinge Images in earthe, in Image makinge, in forginge, in buildinge, and in mettals, for the moste parte cometh of Geometrie. Of the Arte Opticke, or Perspective. Cap.23 NExt after Geometric, is the Arte Opticke whiche is called Perspective: afterwarde the measure of the worlde, and Architecture. This Arte Perspective or Opticke doth entreate of three kindes of séeing, that is to saie, The Straighte, the Bowinge, and the Broken or Scotched. It teacheth what is Lighte, Shadowe, and Spaces, and perceaveth the causes of visible thinges, whiche séeme false by the distaunces: it considereth the spreadinge of the Beames, by one or many evidente thinges, upon diverse Figures of the bodyes, also the Representations of the Lighte, and shadowes, and that whiche dothe chaunce to thinges, to the Sighte, and to the Middeste: and sheweth in what sorte the Thinge, and the Sighte are diversely affected thorowe the diversitie of the midst. But there are sundrie and divers opinions of the manner of séeing. For Plato supposeth the Sighte to be made accordinge to the clearenesse: to wéete, that whiche commeth from the eies: the Lighte runninge to an outwarde ayre, that Light whiche is carried from the bodies beinge broughte againste it: but that whiche is aboute the middeste of the aire, doth cause K ij

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that it spreadeth, and turneth backe to the vertue of the Sighte beinge spreadde abroad, end like unto Fire, Galene and Plato are of one opinion: but Hipparchus saithe, that the beames spreadinge abroad from the eies unto bodies, touching them as it were with a certaine féeling, or gropinge, doo geve that whiche they receive to the Sighte. And the Epicures affirme, that the similitudes of thinges whiche appeare, doo of them selves enter into the eies. Aristotle is of opinion, that the similitudes of thinges not Corporal, but according to the qualitie thorowe the alteration of the aire, whiche is in compasse, doth come from visible thinges unto the sight. But Porphirius saithe, that neither the Beames, neither the similitudes, nor any other thinge is the cause of séeing, but the Sonle alone, that knoweth her selfe visible, and that is one of al thinges, which knoweth her selfe in all thinges that are. The Geometritians and Perspectiuians approaching somewhat neare to Hipparchus, doo affirme, that there be certaine Figures made of the méetinge together of the

Beames, whiche are sente out thorowe the eies, from whence the Sighte doth comprehend in one, many visible thinges, but they moste certaine of all, where so ever the Beames shall méete together. Certes Alchindus saithe otherwise of the Sightes: but it séemeth to Augustine, that the power of the Soule dothe bringe somewhat to effecte in the eies, the whiche is not yet perceaved of the Studentes of Wisedome. This Science then dothe very muche availe to finde out the Varietie of the Heavenly bodyes, the Distaunce of the Greatnesse, the Movinge, the Revolutions, and Compasses of them, and serveth for Architecture in measuringe houses. Nexte to this, it geveth a very great Ornamente to Painters crafte, and to forginge of Glasses. In suche manner, that these Artes, without this, cannot be broughte to perfection. For it sheweth by what meanes we shoulde not facion numberlesse, and deformed

Chapter 24: Of Paintinge

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thinges in Images, the whiche be séene, by reason of the spaces, and highnesse. Of Paintinge. Cap.24. WHerefore Paintinge is a monstrons Arte, but very studions for the counterfaying of natural thinges, whiche consisteth in the description of Lines, and in the due layinge of Colours. This in time paste, was had in so great price, that it helde the firste degree of the Liberall Artes. Yet it is no lesse Liberal, then Poetrie, as Horace very wel hath saide. The Painters, and the Poetes eke, Have alwaies had an equal power, What thinges they liste to painte, and speake. It is saide, that Paintinge is nothinge els, but a silente Poesie, and Poesie a speakinge Picture: so neare be thei alied togeather. For like as Poefes doo faine Fables, and Histories, so doo Painters too, and doo expresse the likenesse of al thinges, the Light, the Brighnesse, the Shadowes, the Highest and Lowest partes. Moreover Paintinge hathe this of the Arte Perspective, that it deceiveth the sighte, and in an Image diversely placed, doth caste many fourmes over the eies of the beholdersr and it dothe attaine to that, whereunto the Arte of Gravinge is never able to come, it painteth the Fire, the Sonne beames, the Lighte, the Thunder, the Lighteninge, the Gleames of Lighteninge, the goinge downe of the Sonne, the Morning, the Euening, the Clowdes, mens Passions, and Thoughtes of the minde: and doth almoste erpresse the very voice, and with counterfaieted measures, maketh the thinges séene whiche are not, as those those whiche are, and maketh the thinges that are not so, to appeare in an other manner. G1 Even as the Historidoo recoumpte of Zeuxis, and Parrhasius the Painters, whiche, when

they came in contention, touchinge the excellencie K iij -notes-
G1 Two artificiall pictures of Zeuxis and Parrhasius.

Chapter 25: Of the Arte of Graving, and Moulding

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of workemanshippe, and that the firste had shewed grapes so lively painted, that Birdes flewe to them: The other broughte a painted shéete, counterfaitinge the truthe in suche sorte: that he puffed up with pride for the judgements that the Birdes had of his Picture, desired him to take awaie the shéete, and sheine him the Picture. At the last acknowledginge his erreure, was constrained to geve him the pricke and price, for so muche as he had deceived the birdes, and Parrhasius, the craftes man. G1 And Plinie reporteth, that at the Plaies of Claudius, was a marveilous Picture: that the Crowes deceived with the Apparaunce, flewe to the likenesse of Tyles. And accordinge as the same Authour saithe, in a solemne election of the Triumviri, it was séene for a proufe, that the Birdes ceased to singe, by reason of a painted Serpente. Furthermore Paintinge hath this, that in all her workes, there is more understoode, and judged, the séene: as Plutarche very diligently hath sought out these thinges in his Images: and albeit the cunninge be great, yet the witte doth surpasse the cunninge. Of the Arte of Graving, and Moulding. Cap.25. NExte to Paintinge commeth Gravinge, the Arte of Mouldinge, of Foundinge, of Jewel Cuttinge, the workes of a lighte and foolithe witte, whiche maie yet also be comprehended under Architecture. Graving forgoeth the Images of Thinges, of Stoane, of Timber, of Ivorie: and the like doth the Moulder make of Claye. But the Arte of Founding doth represent thé in Brasse, and other Metals. The Jeweller doth grave in Stoane, and Pearle. Of these Artes, emonge them of latter time, hath Pomponius Gauricus written. Yet I thinke that al these Artes together with Paintinge were founde out by the Divelles of Bell, for Pompe, for pleasure, and for superstition. The workers whereof were they, whiche -notes- G1 A wóderfull picture.

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firste accordinge to the woordes of Paule, haue chaunged the glorie of the Uncorruptible God, into the likenesse of a Corruptible Image of a Man, of Birdes, of Beastes, of Serpentes, whiche dooinge againste Goddes Commaundemente, forbiddinge that no graven Image, or Likenesse shoulde be made, as well of the thinges which are above in Heaven, as of them whiche are in the Earth beneathe, have broughte in an Idolatrie very odious in God, whereof the Wise man speaketh: The very Idoll is

accursed, and he that made it, and that whiche is made shal suffer tormentes. For the vanitie of menne, as the same saithe, hath founde out these Artes, for the temptation of mennes Soules, and to beguile the ignorante: and the invention of them, is the corruption of Life. Neverthelesse we Christians, doo in such sorte dote more then any Nations, that we are not ashamed to kéepe this corruption of Life and manners, in every place, in Halles, in Houses, and in Chambers. To the ende, that our Wives, and Daughters maie with lascivious Images be allurrd to Luxuriousnesse. Yea and whiche is more, with very great reverence we carry them into Churches, into Holy places, and place them upon the Aultare of God, not without daunger of Idolatrie; but hereof we wil speake more at large in Religion. Notwithstandinge, I learned in time paste in Italie, that there was in Pictures and Images, an authoritie greatly to be estéemed: for whereas, there was an obstinate strife betwéene the Augustine Freeres: and the vulgare Chanons before the Pope, cócerning the habite, or apparrel of S. Augustine, that is to saie, whether he did weare a blacke wéede upon a white Coate, or a white wéede upon a blacke Coate. And findinge nothinge in the Scriptures, whiche made to the ending of this strife, the Romaine Judges thought good, so preferre the whole matter to Painters, and Image Makers, and that whiche they could avouche out of Auneient Pictures and Images, should be holden for a

Chapter 26: Of the Arte of seeinge Glasses

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Definitive sentence. I beyng grounded upon this example, when sometime with exceedinge great diligence I searched for the Originall of the Fréers coule, and could stude nothinge for that matter in the Scriptures, at length, I wente me to the Painters, and for this thinge I sought in the Cloisters, and in the Celles of the Fréers, where for the moste parte the Histories of bothe Testamentes are painted: and when I could not finde in all the Olde Testamente, none of the Patriarkes, none of the Priestes, none of the Prophets, none of the Levites, nor yet Helias him selfe, whom the Carmelitans woulde have to be their Patrone, with a coule: taking the Newe Testament in hande, I founde their Zacharie, Symeon, John Baptist, Joseph, Christe, the Apostles, the Disciples, the Scribes, the Phariseis, the high Prieste, Annas, Caiphas, Herode, Pilate, and many other, I sawe in no place a Fréers coule: and againe diligently examininge every thinge from the beginninge, immediatly in the foreparte of the Historie the Divel was painted with a Cowle, to wite, he whiche wente to tempte Christe in the Deserte. G1 I rejoiced exceedingly, that I

had founde that in the pictures, whiche untill that time I could not see in writing: that is to saie, that the Diuel was the first authour of the Cowle, of whom afterwarde, I suppose, that other Monkes, and Freers tooke up the facion under diuers colours, or perhaps haue retained it, as a thinge lefte to them by inheritaunce. Of the Arte of seeinge Glasses. Cap.26. But lette us returne againe to the Arte Perspeetive, which is also a great heelp to them ye make Glasses, declaring al the affections, and deceites of such, whose experimentes be séene in diuers sortes of Glasses, as are the hollowe, the imbossed, the plaine, the Columnarie, the Piramidal, the Turbinal, the bunched, the rounde, the -notes- G1 The Devill first inventour of the Freers cowle.

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cornered, the inversed, the eversed, the regular, the unregular, the massie, and the cleare. So we reade, as Celius recompteth in the auncient readings, that in Augustus time a certaine man called Hostius, but without doubte the firste beginner of all dishonestie, made Glasses of such sorte, whiche represented the Images of thinges farre greater then they were, that the finger did excéede in length, and greatnesse, the measure of the arme. G1 There is made a Glasse also, wherein a man maie see the Image of an other, and not his owne. And an other, that beinge put in one place dothe expresse the Image of nothing: and removed to an other place representeth likenesses. In like manner an other that causeth the Images of all thinges to appeare, and of one thinge to make many similitudes to be séene. And of an other sorte, that contrary to the manner of al other Glasses maketh the right side turne to the righte, and the lefte side to the lefte. And there are Glasses made, that burne before, and behinde, and an other, that dothe not represente the image receaved within him, but casteth it farre of in the ayre, and there dothe make it appeare like an ayrie image, and by the collection of the Sunne beames, with great force setteth fire very farre of in every thinge that mate be burned, and many other like thinges, as I have sometime séene, and knowen to make. Cleare Glasses have also theire deceites, that is to saie, that they make a greate thinge séeme little, and contrary wise, the leaste thinges to appeare greate, and the thinges that are farre of, at hande, and them that be neare to us, to séeme farre hence, them that be under us, over us: and them that are above us, to appeare beneath, or shewe them selves to our sight in an other manner. There be Glasses also, that make one thinge to appeare many, and other, that represente thinges in diuers colours, as are in the rainebowe, or under diuers and unlike formes, the

sighte beinge deceived, and suche like. And I know how to make Glasses, L -notes- G1 Meruailous Glasses.

Chapter 27: Of the Measure of the worlde

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in whiche, when the Sunne shineth, all thinges that are lightened with his beames, may very plainely be séene a great space of, as three or foure miles. And this is woorthy of admiration in the plaine Glasses, that the lesser they be accordinge to theire sise, doo represente the thinge lesser then it is, and howe greate soever they be, yet they never shewe the thinge greater then it is: the which Augustine consideringe writinge to Nebridius, is of opinion that there is within them some hidden thing: and to conclude all these thinges are vaine and superfluous, and invented to no other ende, but for pompe and idle pleasure. Of Glasses many have writen aswell Gréekes, as Latines: but the beste of all is one Vitellius. Of the Measure of the worlde.

Cap.27. LEt us no we briefly discourse of the measure of the worlde, and this is devided into Cosmographie, and Geographie, the one and the other dothe measure and devide the worlde, but the firste accordyng to the order of the Heavenly bodies, and their division, sheweth the situation of countries, and places subjecte to them; by the measures of degrées, and minutes, and with Mathematicall rules teacheth the order of the climates, the difference of the daye and night, the quarters from whence the windes doo blowe, the divers risings of the Starres the Elevations of the poles, the parallels, and noone tides, the shadowes of the Gnomons, and other thinges, which yet remaine to all places. But the other havinge no consideration of the celestiall bodies, measureth the worlde by furlonges and miles, and doth devide it by Mountaines, Woodes, Lakes, Rivers, Seas, and Sea coastes, and sheweth the Nations, the People, the Kingdomes, the Provinces, the Citties, the Heavens, and other thinges woorthy of memorie. And doth declare the Countries guise and setlinge of the soile,

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And what each Countrie bringeth forth, and eke denies, with toile. And as it were with a certaine imitation of paintinge, dothe accordinge to the rules of Geometrie, and the Arte Perspective, expresse the whole worlde in a Globe, or plaine Table.

Depaintinge all the worlde in little rouse. Some under these kindes do accompte Chorographie, the whiche severally searchinge out certaine particular places doth depainte them with a more perfecte, and as it were a full finished similitude:

With sundrie kindes of pleasaunte sightes, be sette on every side
 With vines, woodes, fieldes, and fountaines fresh, with medowes
 greene and wide, And fleting streames of Rivers, whiche into
 the Sea doo slide. And where the Earth is pressed downe and
 riseth up on hie, Uprearinge Hilles with loftie toppes unto the
 Starrie skie. The measure of the worlde dothe promisse us all
 these thinges, and them whiche we have spoken of before. But
 the Authours, that will teache it us, are with many disacordes at
 contention emonge themselves of the limites, Longitudes,
 Latitudes, Magnitudes, measures, distaunces, climates: muche
 disagreeinge one from an other in that habitude or state wherein
 they be. The whiche Eratosthenes, Strabo, Marinus, Ptolomeus,
 Dionysius, and the fresher writers have divers waies devided.
 Then have also divers opinions touthinge the middest of the
 earthe, whiche Ptolomeus placeth under the Equinouiall line,
 Strabo beleved, that Parnassus a mountaine in Gréece was the
 middest of the Earth, to whome Plutarche, and Lactantius the
 Graumacrian doo agré, supposinge that Mountaine to have
 benne, in the time of the universall L ij

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floudde, a differente betweene the waters and the Heaven. As
 Lucane writeth hereof. This mountaines toppe appearde alone
 when floudde did fill the lande, And twixte the Seas, and
 gleaminge starres did for a diffrence stande. But if this proufe be
 sufficient to overcome, the midddest of the Earthe shall not be in
 Parnassus the Mountains of Gréece, but in Gordicum a
 mountaine of Armenia, whiche as Berosus testifieth appeared,
 firste after the deluge, and upon him the Arke of Noe lighted.
 Others are of an other opinion, and saie that the middest of the
 earthe was founde by the flight of Egles. There he Divines also,
 whiche puttinge their hookes emonge this corne, will have
 Jerusalem to be the middest of the earth, because it is written by
 the Prophete: God hath wrought salvation in the middest of the
 Earthe. Lucretius, Lactantius, and Augustine, doo assent to this
 opinion, which so obstinately denied that there were no
 Antipodes, ye is to saie, men, whoseséete are againste ours. And
 they moreover, which saie, that beyóde Europa, Asia, and Africa,
 is no other habitable world, ye which thinges yet are otherwise
 knowne of us, whiche come after them, by the navigations of the
 Spaniardes, and Portingales, whiche have shewed also contrary
 to the trifles of the Poetes, and the false opinion of Aristode, that
 all the Zone under the Zodiake is inhabited. We have beside
 these recited before emonge the Historiographers many other
 errorrs of the Geographers. But this Arte, whilst it endevoureth
 to teache us the greatnesse of the Earthe, the dépenesse of the

Sea, the situation of the Ilandes, and all countries, the limites, and notable markes, and also the unknowen beginning of innumerable nations, the rites, customes, and differences, Wee gette no other fruite theseof, but that whilest wée over gréedely searche out other mens matters, doo learne not to knowe ourselves. And as Augustine

Chapter 28: Of Architecture, or buildinge

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saithe in his confessions: Men goe to wonder as the highnesse of the Mountaines, the great surges of the Sea, and the broad runninge of the Rivers, the circuite of the Ocean sea, and the compasses of the Starres, and doo forsake themselves. Plinie also saithe, that it is a madnesse to measure the earthe, whiche while we measure, wée very often goo out of measure. Of Architecture, or buildinge. Cap.28. There is no doubte, but that Architecture bringeth us verie greate profite., and ornamente, bothe in publicke and private buildinges: this géeveth us Walls, Roofes, Milles, Charriotes, Bridges, Shippes, Churches, Téples, Oratories, Towne walls, Towers, and engines of all sortes, wherewith aswell the publicke as the private wealth of men is defended, and adourned, a discipline moreover very necessarie, and honest, if it did not so muche bewitch the mindes of men: in suche wise, that there is founde almoste none (so that abilitie faile him not) whiche dothe not desire to enlarge the rome of his houses with some newe thinge, beinge already well builte. Thorowe whiche insatiable defite and studie of building, it is come to passe, that there is no measure nor ende appointed herein: for this cause are hilles cut amay, Valleys filled up, Mountaines made plaine, stoanes perced thorowe, and the rockes of the sea discovered, the entrailes of the earthe digged, the rivers turned from their course, seas joyned to seas, lakes consumed, marishes dried up, armes of the sea barred out, the bottomes of the sea searched out, new Ilandes made, and againe other restoared to the maine lande. All whiche thinges, and more then these, albeit they repugne against nature, yet oftentimes have broughte verie greate commoditie to all the worlde. But let us compare suche thinges with these, whiche are nothinge available unto men, but to beholde, L iij

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and marvaile at, and as Plinie saith, are builte with very great expenses for an idle and foolish ostentatió of monie, as are the superstitious miracles of the woorkes of the Egyptians, of the Greekes, of the Toscans, of the Babylonians, and of some other

nations, the Laberinthes, the Piramides, the Obeliskes, the Colosses, the exceeding sumptuous sepulchres, the monstrous images of Rapsinates, of Sesostres, and of Amasis, the marvellous Sphinx, wherein men believed that King Amasis was buried. For it was wroughte (as Plinie saith, in naturall and reade stoane: the compass of the monsters heade about the foreheade was a hundred and two feet, and the length a hundred and fourty three feet. G1 But there are greater things then these, the worke as Memnon, and Semiramis, in Bagasianus, a mountaine of Media, the image was huge and great beinge two milles and halfe a quarter in lengthe. Whiche thinges notwithstandinge that cunninge builder, farre surpassed, what so ever he were, either Stesicrates: as Plutarch telleth, or Dinocrates, as Vitruvius recompteth, who promised that he would make the image of Alexander out of the mountaine Athos, whiche shoulde have in his hande a citie sufficient to receive ten thousande men. Let us number with these the high Tower of Babylon, whose foundation (as Herodotus testifieth) was on everye five the eight parte of a mile, and that Tower whiche is reported to have bene builde in the bottome of the sea upon lattises of glasse. Like to these were also the houses of Gordian, the arches of triumphe, and the temples of the Goddess, and especiallie that of Diana at Ephesus whiche was in buildinge by all Asia, the space of two hundred yeares, and the temple of Latona in Egypte made with one stoane, beinge fourty cubites of lengthe in the fore front, and the same covered with one Stoane: and the golden image of Nabuchodonasir kinge of the Assyrians, beinge in greatnesse threescore cubites, the whiche, he that did not honour was put to death: and an other foure -notes- G1 A Monstruous picture of a Beaste made in stoane.

Chapter 29: Of the Arte of findinge Mettals

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cubites longe made of a great Topasse by a Quéene of Egypte. After this manner be the Churches builded to our saintes with exceeding high roof and steples set up marvellous highe, with a great number of stoanes heaped together, whilst much godly monie and aimesse is consumed and caste awaie, whereby many poore Christians the true temples, and images of God, whiche are like to die for hunger, thirste, colde, sicknesse, and pennurie, mighte, and ought of very good righte be builded and sustained. On the other side, what great destruction doth this arte very oftentimes bringe unto men, castles, engines of warre, gones, artillerie, brakes, and other instrumentes spoilinge men of their lives and the people subdued by the sleight of them, are witnesses. Neither this is onely scene on the lande, for so much

as it hathe also taught to builde shippes, like castles, and sortresses: with whiche we do not so muche saile on, as inhabite the daungerous seas; and although up theire nature, they do anoye us with a thousaunde daungers, yet with these shippes we make them muche more daungerous, robbing and warrefairinge in them, no otherwise then we do in the maine lande. The firste that wrote of Architecture, was Agatarchus the Atheniane, afterwarde Democritus and Anaxagoras, nexte Silenus, Archimenides, Aristotle, Theophrastus, Cato, Varro, Plinie, at the laste Vitruuius, Nigrigentus: of the fresher Sort Leo Baptista, Freer Lucas, and Albercus Durerus. Of the Arte of findinge Mettals. Cap.24 [29]. IN Architecture is also contained the Arte of Mettals, an Arte doubtesse of greate witte. For firste it teachethe to know by the superficial or uppermost parte of the ground, and mountaines the veins, whiche are within the earthe, to what place they runne, the issues, the branches, and when the entrailes of the earth are digged, how

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the hugeness of the hils should be propped, and helde up; of which thinges among the auncientes Strato Lampsacenus hathe written a booke, whiche he intituled of Mettal instrumentes. Notwithstandinge either none, or very fewe hither unto have perfectly taught the manner to melte pure Mettales with the cleare flames of the fiere from stoanes digged out of mineries, and when they be mixed togeather, to knowe howe to parte them: peradventure bicause this Arte, as an handie crafte, and servil occupation, is little esteémed of learned men, and noble wittes. Neverthelesse when I a fewe yeares paste had charge over certaine of the Emperours majesties minerals, havinge searched out all thinges asmuche as was possible for me, I began to write a speciall booke of them, which yet I have in my handes cōtinually augmenting, and correctinge it for the greater knowledge of thinges; hopinge that I wil not omitte any thinge, that appertaineth to the findinge of Mettales, to the knowledge of them, to the trring and undoing of the veins, to the propping of mountaines, to instrumentes to digge, and other skilles not knowen, unto this daie. By this Arte, all worldly wealth is maintained, for the gréedinesse where-of suche a fantasie came in mennes braines, that they go even unto hel alive, and with the greate decaie of nature do search riches where damned soules do dwel: as Ovide saithe: Men deape descende into the earthe with mattocke, Shoule and Spade: And wicked wealth is digged up which mischiefes al hath made. Dame nature did it hide and put where greslie ghoostes do dwell: And now the hurtfull

yrone, and the glitteringe golde from hell Proceeded is, more
noisome then th'other Mettal vile:

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Through foule desire whereof for aie is vertue in exile, Shame,
Truthe, and Eaithe are put to flight, their place do these
upholde: Bothe fraude, deceite, fell force, and wiles and wicked
love of Golde. And as an other Poete saith: For Golde is faithe
enforc'd to flee The Lawes are solde for Golden fee. Wherefore
he that firste founde out golde mines, and ethers veins of
Mettall, invented a vengeable, mischeifous déede to our live, and
as Plinie saith, they have made the earthe so much more
hurtefull, that they be no lesse unaduised then they whiche go to
searche pearles in the bottome of the sea. The invention hereof
is attributed to many, but the Historiographers differ one from an
other. But yet the chiefeste write, that leade was firste founde in
the Ilandes lyinge over againste Spaine, called Cassiterides:
Brasse in Cyprus, Iran in Candie, but Golde and Silver neare to
Pangeus a mountaine of Thrace, finally they infected and
corrupted all the worlde. G1 The Scythians alone, as Solinus
recompteth, did condemne for ever the use of Golde and Silver,
thereby withdrawing themselves from common covetousnes. As
touchinge the supersuitede of Golde, it was in time paste
provided by an auncient Lawe among the Romaines, and there
was the censours lawe of Golde mines, by which (as Plinie saith)
it was forbidden in the Territorie of Versilia, that the Farmars
shoulde not have above five men. And I would to God, that men
woulde applie themselves to heavenlie thinges, as they do
searche out the entrailes of the earth, allured by the onely veine
of riches: whiche cannot make a man so happie and blessed, so
that very many and that not seldome do gréevouflye repente
them of their bestowed laboure. M -notes- G1 The places where
Leade, Brasse, Golde and Silver were firste found.

Chapter 30: Of Astronomie

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Of Astronomie. Cap.30. LASTly Astrologie cometh in place, whiche
is also called Astronomie, altogether false, and fuller of tridinge
toyes then the fables of Poetes: The teachers where of are
doubtesse presumptuous, and authours of móster, and with
wicked curiositie according to their pleasure do draw out upon
mans destinie (like the Herelikes Basilides) the Spheres of the
Heavens, the measure of the Starres, the Movings, the Figures,
the Images, the measures, and the agréementes, as men that
have lately descended from heaven, and have bene conversante

for a space emonge them, by the whiche they beleve, that all things maie stande, be done, and knowen: yet cócerning the same thinges there be emong them many disagreeing, contrarye, and hitherto at variaunce: so that I dare saye with Plinie, that the inconstauncie of this Arte dothe openly declare, that it is no Arte, for so muche as touching the principles there of the Indians have one opinion, the Chaldeans an other, the Egyptians an other; the Moores an other, the Jewes an other, the Arabians an other, the Greekes an other, the Latins an other, the auncientes an other, and the latter Writers an other. For Plato, Proclus, Aristotle, Auerrois, and well neare all the Astrologers before Alphonsus excepting a fewe entreating of the number of Spheres, have numberd but eighte. Notwithstandinge Auerrois, and Rabbi Isaacsai, that Hermes and some other Babylonians have writen of a ninth Sphere, whiche opinion Azarcheles Maurus, Tebith, and the same learned man Rabbi Isaac, and Alpetragus do holde. With the whiche Albert the Douche man doth agré, surnamed in his time, I knowe not for what notable Arte, ye great, and al them that have proved the movinge of approching and departiuge. The Astrologers in these dayes do accompte tene Spheres, which Alberte supposeth that Ptolomee did also allowe. Aucrois also supposed that he

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reckened nine Spheres, Whereas in déede Ptolomee affirmeth nomore but eight. But Alphonsus sometime folowinge the judgements of Rabbi Isaac, surnamed Baza, hathe helde that there were nine Spheres. But foure yeares after the edition of his tables, he cleaved to the opinions of Albuhassein, of Azarcheles Maurus, and Albategnus, and chaunged his opinion approving eight Spheres. These Masters also, Rabbi Abraam Auenazra, and Rabbi Leui, and Rabbi Abraam Zacutus do conjecture, that there is no moveable Sphere above the eighte. But the Astrologers also do varie muche emonge themselves touchinge the moving of the eight Spheare, and fixed Starres. For the Caldees and Egyptians do affirme, that it is moved onely after one manner, to whome doth Alpetragus accorde, and of the latter writers Alexander Aquilinus: but the other Astrologers from Hypparchus unto oure time, say, ye it is carried about with many movings. The Jewes Thalmudistes do appoint a double movinge: Azarcheles, Thebith, and John of Montereio, have added to it the movinge of the trepidation, whiche they cal of approching and departing upon little circles, about the heades of Aries and Libra: but herein disagreeinge one from an other in that Azarcheles saithe, that the moveable heade cannot be distante from the fixed more then ten partes: and for this cause he holdeth opinion that the fixed

Starres do lie towardes one certaine place of the worlde. But Tebith saith no more but foure partes, and welneare xix. minutes. John of Regiomonte thinketh not about viij. partes, and therefore the fixed Starres do not lie alwaies towardes one certaine parte of the world: but do suppose that sometime retourne thither, from whence they began theire course. But Ptolomee. Albategnus, Rabbi Leui, Auenazra, Zacutus, and emonge the latter sorte Paule the Florentine, and Augustine Ritius my very friende in Italio, affirme that the Starres do alwaies and continually move accordinge to the succession of the Signes. But the M ij

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Astrologers of the latter time do attribute a triple moving to the eight Sphcre, one proper, which we have called the movinge of trepidation, which is once finished in seven thousande yeares, the other, which they cal the movinge of compasse from the ninethe Spheare, whose revolution is not ended in lesse then fourtie nine yeares: the thirde from the tenth Spheare, which they terme the movinge of the firste moveable, or the violent movinge, or the diurnal moving, which in the space of one natural day, doth eftsoones return to his begining. Furthermore they which have assigned a double movinge to the eighte Spheare, do not al agrée togeather. For wel neare al the writers in these daies, and they that allowe the moving of the trepidatō, do argue that it is forciblely drawen frō ye higher Spheare: but Albategnus, Albuhasen, Altraganus, Auerrois, Rabbi Leui, Abraam, Lacutus, and Augustine Ritius be of opinion that the diurnal moving which some woulde have to be the violent moving doth not belonge to any Sphere, but is caused by the whole heaven. Auerrois also saith, that Ptolome in a certaine booke of his (whiche he entituled of Narrations) denied the movinge of compasse, and Rabbi Leui saithe, that he and Auerrois of one opinion in that they uphelde the diurnal movinge to be caused of the whole heaven. They agrée no better togeather about the measure of the moving of the eight Sphere and of the fixed Starres. For Ptolomee supposeth that the fixed Starres doe moue a degré in a hundreth yeares. Albategnus dothe maintaine that this is done in thrée scoare and sixe Egyptian yeares, to whome Rabbi Leui, Rabbi Zacutus, and Alphonsus in the correction of his tables do agrée: Azarcheles Maurus saithe, that they move a degré in lxxvij. veres. Hipparch⁹ in lxxviii. Many of the Hebrewes, as Rabbi Josua, Rabbi Moses, Maymonus, Rabbi Auenazra, and after them Haly Benrodam, in lxx. yeares, John of Monteregio in lxxx. Augustine

Rithius keapeth a meane betwéene the opinions of Albategnus, and

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and the Hebrewes: supposinge that the fixed starres do not move one part of the heav sooner then in lxxi.yeres, nor latter the in lxx, but Rabbi Abraam, and Zacutus moreover, as saithe Ritius, affirme accordinge to the doctrine of the Indians, that there be also two Starres in the heaven directly opposit the one against the other, which contrary to the order of ye signes do not end their course, but in Cxliiy.yeres, Alpetragus also judgeth that therebe yet in ye heavens divers movinges to men unknowne: which if it be true, there maie be emonge theim also starres and bodies, to whom these movinges may accorde, the which men could not see either for the excédinge highnesse, or untill this daie they have not perceaved it with any observation of Arte, whereunto also dothe Fauorinus the philosopher in Gellie agré, in his Oration againste the casters of nativities. It resteth then that there is no Astronomer come downe from Heaven that hath benne able to teache the true, and certaine movinge of the thinges that are thought not to move. Neither hathe the true movinge of Mars bene knowen untill this daie: whiche John of Montereio dothe lamente, in a certaine Epistle or Letter to Blanchinus: and there was one William of Saint Clodoald, a famouse Astrologer two hundreth yeares paste and more, who lefte written the erreure of this movinge in his observations, and yet none after him hath corrected his doinges. And which is more, it is impossible to finde out ye true entringe of the Sunne into the Equinoctial pointes, the which Rabbi Leui proveth with many reasons. But what shall we speake of thinges founde afterward, how the Auncients have ben deceaved aboute them. For many togeather with Tebith have thought that the greate declination of the Sunne is continually chaunged, although notwithstandinge it be caired with one measure. Otherwise yet Ptolomee hath thought thereof, otherwise it was founde by Albaten, Rabbi Leui, Auenazra and Alphonsus. Semblablely also M iij

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So touchinge the movinge of the Sunne, and measure of the yeare, they have otherwise thought, then Ptolomee, and Hipparchus have taught. Likewise concerning the heighest pointe of the Sunnes movinge, Ptolomee hath otherwise supposed, otherwise also hath Albategnus and other denied. Moreover concerning ye Images of the heavens, and consideration of the fixed starres, the Indians have taught one

waie, the Egyptians an other, the Arabians an other, Timotheus an other, Arsatilis an other, Hipparchus an other, Ptolomee an other, and the latter writers an other. I lette here to speake how muche they dote touchinge the righte and leafte beginninge of the heaven: of which Thomas Aquinas, and Alberte the Dutcheman, superstitious Divines, whilest they endeavoured to utter some thinge orderly, coulde not finde any thinge to shewe, an none truely could ever finde it out. G1 And more over the Astrologers be yet ignorant what Galaxias is, that is to saie, the Milkie circle. I let passe also to prolong my talke of the Eccentrickes, Concentrickes, Epicles, Retrogradations, Trepidations, approachinges, departinges of the violent courses, and other movinges, and circles of movinges, for so muche as all these thinges be not the woorkes of God nor Nature, but monsters of the Mathematiciens, and triflinge tromperies of fayning liers, derived from corrupte Philosophie, and fabulous Poetes: to the whiche yet as to true thinges created by God, or stablished by nature, these Masters be not ashamed to geve so much credite, that what thinges soever be donne in these inferiour places, the same they attribute to these trifles as their causes, and saie that these invented movinges be the beginnes of all the inferioure movinges. Anaximenes his womá servát, did wittilp reprove these Astronomers with a preatie sayinge, shée mas wonte sometime to walke forthe with her Maister, who when on a night be mente out of his house to beholde ye starres, unmideful of the situation of the place, whilest that he -notes- G1 The cause of the Milkie Circle or waie is unknowe. Whiche is séene in starrie night like to a clowde renninge in length over the Heave. Philosophers are yet at variance touchinge the same.

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beholdinge the Heavens, diligently searched out the starres, he fell into a dicke that was before his féete, then saide the woman servaunt unto him: I mervaile Master by what meanes thou thinkest to know the thinges that are in Heaven, sithe thou cant not sée them that are before thy féete. It is saide that Thales Milefius was with the like pleasaunt jeste, reproved by Thressa his mayde. Tullie saith well neare the like of them: the Astrologers saith he, whilest they searche out the climates of the Heaven, none of them séeth, what is before their féete. I also being a boye learned this Arte of my Father, afterward I loste muche time and laboure therein: at length I learned that wholly and altogeather it was builde upen no other foundation but upon méere trifles, and fayninges of imaginations: and I am not onely sorie, but also doo repente me of my bestowed laboure, and I desired to race out the remembraunte and use thereof, and it is

longe since that I did renounce it, and would never have taken the same in hand again, has not the importunate prayers of noble parsonages (whiche are wonte oftentimes to abuse passinge good wittes in doinge many unwoorthie actes) oftentimes enforced me eftloones to take it in hand. And my péeuiliare profite perswaded me sometimes so availe my selfe by their folie, and please them in their trifles, that so much desired trifles, and I call them trifles, because that Astrologie hath nothinge els but méene tricles, poetes fables, and monstrous fayninges, with whiche they have imagined that the Heaven is abundantly replenished. And there is no sorte of man, that more agree togeather, then Altrologers and Poetes, savinge that they disagree emonge themselves touching Lucifer, that is to saie, the daie Starre, and Vesper, that is, the evening Starre, for so much as the Poetes affirme that in what daie so ever Lucifer appeareth before the Sunne risinge, in the same daie he cometh neare the Sunne, when he goeth downe, and well néere all Astrologers doo denie

Chapter 31: Of judiciall Astrologie

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that this maybe donne in one daie, beside them whiche place Venus above Sol, because the Starres which be fardest of, séeme to us that they sooner appeare in the rising, and latter hide themselves in the goinge downe. But, if I had not now remembred me, I would have passed over this discorde of the Astrologers concerning the situation of the Starres, or Planetes: for it dothe not so much appertaine to Astrologers, as to Philosophers. For Plato placeth the seconde sphere of the Sunne after the moone, thesame doo the Egyptians placinge the Sunne betwéene the Moone and Mercurie. Alchimenides and the Caldees, do place the Sunne the fourthe in order. Anaximander Metrodorus Chius, and Crates saie, that the Sunne is setled highest of al, nexte to him the Moone, beneath these other moveable and fixed Starres: Xenocrates supposeth that all the starres be moved in one selfe same upper parte. They doo no lesse differ touchinge the greatnesse and distaunce of the Sunne, the Moone, and other Starres, neither is there emonge them any constancie of opinion, nor veritie of celestiall thinges: and that no marveile, sithe that the Heaven it selfe whiche they diligently searche is most unconstant of all, and full stored with trifles and Fables: for the twelve Signes, and the other Northerly and Southerly figures, have not ascended into Heaven but with Fables, and yet the Astrologers do live, abuse men, and gaine by these fables, while it the Poetes inventours of them doo leade their life in greate necessitie. Of judiciall Astrologie. Cap.31. There yet remaineth

an other kinde of Astrologie, which is called Divinatorie, or Iuditia, the which entreateth of the revolutions of the yeares of the world, of nativities, of questions, of elections, of intes and thoughtes, it teacheth moreover to fore tell, to call backe, to avoide or flée the endes of all thinges that maie

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happen, and the secrete disposition of Gods providence. Therefore the Astrologers do buye the effectes of the heavens and starres of yeares that be very longe to come, or before times whereof there is scarslie any memorie, or before Prometheus times, of the great conjunctions(as they saie) before the floudde: G1 and doo affirme that the effectes, the forces, and the movinges of all livinge creatures, stoones, mettals, hearbes, and what thinges so ever be created in these inferiour places, doo procéde from the Heavens, and Starres, and doo depende altogether upon them, and maie by their means be founde out: Faithlesse men doubtlesse and no lesse wicked: not knowinge this one thinge, that God created hearbes, plantes, and trées, before he made the Heavens and the Starres. Moreover all the gravest Philosophers, as Pythagoras, Democritus, Bion, Fauorinus, Panetius, Carneades, Pofsidonius, Timeus, Aristotle, Plato, Plotinus, Porphirius, Auicenna, Auerrois, Hippocrates, Galen, Alexander Aphrodifeus, and Cicero, Seneca, also Plutarch, and many other, which have sought for the causes of thinges out of every Arte and Science, never did us go to these causes of Astrologie: which although they were causes, notwithstandinge because they doo not plainly perceave the courses of the starres, and their forces, (whiche thinge is very plaine to al wise men) they cannot geve a certaine judgement of their effectes. And there wante not emonge them, as Eudoxus, Archelaus, Cassandrus, Hoychilax, Halicarnasseus very skilfull Mathematiciens, and many other latter writers, and moste grave Authours, whiche confesse that it is impossible to finde out any certaine thinge concerninge the knowledge of judgementes, aswell for other innumerable causes, whiche worke together with the heaven, whiche we ought to consider, and so willeth Ptolomee: as also because very many occasions doo let the, as customes, usages, education, honestie, rule, place, birthe, bloudde, meate, libertie of the minde, and learninge, for so muche N -notes- G1 They attribute the workes of God to the Starres.

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as those influences doo not constraine (as they saie) but encline. Moreover they that have writen the rules of judgementes, write

so divers and contrarie opinions upon one thinge, that it is impossible for an Astrologian to pronounce any certaine thinge upon so variable and disagreeinge opinions, excepte there be in him some inwarde perceavinge of thinges to come and hidden, and inspiration of foreknowledge, or rather a secrete and privie inspiration of the Divell, whereby he may know how to geve judgemét in these thinges, or by some other meanes is induced to cleave nowe to this opinion, nowe to that; which instinction or inwarde motion who so wanteth, he in Astrologically judgements (as Haly saithe) cannot tell the truthe: wherefore Astrologically prophecies dothe not so muche consist in Arte, as in a certaine diffuse chaunce of thinges: and as by chaunce, not by Arte, the Verse dothe rise up out of the Bookes of pastime, never tellinge the truthe, so also out of the Astrologers minde doo prophecies proceede not by Arte, but by chaunce, which Ptolomee doth also witnesse, saying: The knowledge of the starres dependeth of thée and them, meaninge that the foretellinge of thinges hidden and to come, dothe not so muche depende upon the observation of the Starres, as the affections of the minde. Wherefore there is no certaintee in this Arte, but may be applied to al thinges accordinge to the opiniö which is gathered of cöjectures, supposal, or of the unperceaveable inspiration of Deviles, or of superstitious chaunce. Wherefore this Arte is nothing els but a false conjecture of superstitions parsons, which thorow long practise have made a Science of things uncertaine, whereby they deceive the simple sorte, to thende to spoile them of their monie, and they themselves are becheaved also. G1 But if these mens Arte be true, and understoode by them, from whence cometh it, that so many errors be séene in their Prognostications: if not, doo thei not vainly, foolishly and wickedly, professe a knowledge of thinges -notes- G1 A Cautell for Astrologers.

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that are not, or be not understoode. But the warest of them speake but darkely of things to come, and with Artificiall subteltie doo devise doubtfull Prognostications, whiche maie be applied to every thinge, Time, Prince, and Nation. But after that any of these thinges hath happened, then they gather the causes thereof: and so when the thinge is come to passe, thei fortifie the olde Prognostications with newe reasons, that they maie séeme to have foreséene, as the interpretours of dreames doo, which seinge the dreame, understande no certaine thing, but when any thing hath afterwarde hapned unto them, then they applie the dreame to that whiche is chaunced. Furthermore, seinge it is impossible in so greate a varietie of the Starres to

finde out some placed in a good aspect, some in an ill, they take occasion hereupon to speake what they liste, and to whom they please thei promise life, saultie, honours, wealth, power, victorie, health, children, friendes, mariages, benefices, offices, and suche like. But if to any they be not favourable, to them they pronounce deathe, hanginge, dishonour, misery, exile, deathe of their parentes, sicknesse, and misfortune: not so muche of theire wicked Arte, as of theire naughty affections bringinge them to destruction that give credite to this wicked curiositie, and oftentimes also move the people and Princes to cruell warres and seditions. And if perchaunce fortune doo agré with theire Prognostications, that emonge so many doubtfull matters there shall some truthe or other fall out, it is a marvaile to see how they lifte up their combes, and how proudly they avaunte thereof. And if they continually lyinge be once convicted of a forgerie, then thei excuse it with blasphemie, or cloke one lie with an other: sayinge, that the wise man ruleth the Starres, whereas indeede, neither the starres ruleth the wise man, nor the wise man the starres, but God ruleth them bothe: or they saie, that the unaptnesse of the receaver letted the heavenly influences. N ij

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And they be displeased with them that seeke further credence: and neverthesse these floisteringe dissemblers finde out Princes, and Magistrates, which beleve all thinges that they speake, and entertaine them with common stipendes, whereas in deede there is no kinde of men more pestilent to the publike wealth, then these: which by the starres, by lookinge in handes, by dreames, and such other skilles of divination promise thinges to come, and spreade abroad Prognostications, men moreover alwaies hatefull to Christe and to all them that beleve in him: of whom Cornelius Tacitus complaineth: the Mathematiciens, for so they are commonly called (saith he) a kinde of men disloyall to Princes, deceivinge them that beleve them, are alwaies forbidde our Citie, but never bannished. G1 Varro also a substanciall Authour testifieth, that the vanitie of all superstitions flowed out of the bosome of Astrologie. There was a tribute in Alexandria, whiche the Astrologers did paie, called Blacenominon of their solie, because they gotte their livinge by a wittie folie, and none but foolitse and brainelesse persons wente to them for counsaile: and if mans life and fortune depende of the starres, why are we feareful: why be we careful: why doo we not leave these thinges to God, and the Heavens, whiche cannot erre, nor doo evill: and for so much as we are men, we must not seeke to know any thing above our reach: but earthly thinges alone: and whiche is

more, seinge we be Christians and beleve in Christe, let us leave the howers and minutes to God the father, who hath put them in his owne power. G2 But if our life and fortune depende not of the starres, both not every Astrologer seeke where nothinge is to be founde: But mankinde is so false harted and lighte of beléepe, that like children they feare more at the fables of Hobgoblin, and doo beleve more the thinges, that are not, then them whiche are, and the lesse impossible a thinge is, so much the more they stande in feare thereof: and the lesse unlikely it is to be true, so much the more stedfastly -notes- G1 Astrologers hurtefull to the Publike weale. G2 Blacenominon.

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they beleve it, and verely if suche were not, the Astrologers and Divinours should die for hunger: and their foolishe lighte beléepe forgettinge thinges past, neglectinge thinges present, very hastie to knowe things to come both so favoure these abusers, that whereas in other men for makinge one lie, the faith of him that speaketh is so muche mistrusted, that all the residue beinge true are not regarded: contrarywise in these Masters of forgeries, one veritée spoken by happe, giveth credite to their common lies: whiche truely who so doo moste beleve, become of all men the moste unhappie, as these superstitious trifles are wonte to bringe destruction to the professors thereof: whiche antiquitie testifieth in Zoroastes Pharo, Nabuchodonosar, Cæsar, Crassus, Pompei, Diothar, Nero, and Julianus Apostata, whiche as they were very muche enclined to these trifles, so did they moste miserablie dye thorow trustinge in them: and to whome the Astrologers haue promised all joyefull thinges, all have chaunced sorrowful: as to Pompei, Crassus, and Cæsar, to whome they promised, that none of them shoulde dye excepte he were an olde man, excepte he were in his house, and except he were in honoure, but yet every one of them died an evill death, and before the time. In obstinate doubtlesse and preposterous kinde of men, whiche bragge that they are able to prognosticate thinges to come, and knowe not them that be passed, and present: and whereas they professe themselves to tel al men al the most secrete thinges, very often they be ignoraunt what is done in their owne house, and in their chamber: suche a kinde of Astrologer Sir Thomas Moore reproved in this pretty Epigramme. To thee thou airie Prophet all the Starres themselves do shewe: And do declare what destinies, all men shall have bylowe. But no Starres (though they all thinges see) admonish thee of this: N iij

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That thy wife doth with erie man, behave her selfe amisse.
Saturnus standes, farre of men saie, that he longe since was
blinde; And scarcely coulde decerne a childe, and from a stoane
him finde. Faire Luna goes with shamefaste eye, a Virgine
naught wil see: But suche thinges as beseeme a maide, and
lightnes al wil flee. Love to Europa gave his harte, to Mars did
Venus cleve: And Mars againe did Venus serve. to Daphne, Sol
did geeve His love, and Mercurie did call to minde his Hirce
deare: Hereof it comes to passe, o thou unwise Astrologere. That
when thy wife delited it. with lusty youngkers love: Thereof do
nothings notifie, to thee the starres above. Furthermore it is well
knowne to all men, howe muche the Jewes, Chaldees, Egyptians,
Persians, Greekes, and Arabians, do disagree emonge
themselves of the very same rules of judgementse and in what
maner Ptolomee doth renounce al the Astrologie of the
auncientes, and as he defendeth Auenrodan, so he provoketh
Albumasar, and againste all these dothe Abraam Auenazre the
Hebrewe raile: finally Dorotheus, Paulus Alexandrinus, Ephestion,
Maternus, Aomar, Tebith, Alchindus, Zazel, Messahalla, and well
neare all other hold divers opinions, and when they cannot prove
that true whiche they speake, they defende it with the onely
reason of proufe; nor do all agree with one consente thereupon:
and do no lesse differ touchinge the proprietie of the houses, out
of which they get

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the foretellinge of what so ever shal happen: whiche Ptolomee
both appointe after one sorte, Heliodorus after an other, Paulus
after an other, Manlius after an other, Maternus after an other,
Porphyrie after an other, Albenragel after an other, the Egyptians
after an other sorte, the Arabians, the Greekes, and the Latines
after an other, the aunciente, after an other, the latter writers
after an other. Bicause thei be not yet resolved emong
themselves how they ought to erecte the beginninges and the
endes of the houses, for so muche as the auncientes make them
after one manner, Ptolomee after an other, Campanus after an
other, John of Montereio after another. Wherof it commeth to
passe, that they in their owne observations do abate their
credit, ascribinge divers properties, beginnings and endes to the
same places: a wicked generation of men, which attribute the
thinges that belonge to God, unto the Starres, and make us
when wee were childerne, servauntes of the Starres, and
whereas we knowe that God hath created al thinges, they teache
that there be certaine malicious Starres, the causes of
mischiefes, and naughty influences, ordaining not without
excédinge greate injurie of God an the heavens, that in the

heavenly places, in that divine Senate, mischiefes, and ribaldries, are determined to be done, and what so ever willingly we commit what so ever thorow the corruption of matter dothe naturally befall, they attribute it wholly to the Starres. Moreover they are not ashamed to teache Heresies and very damnable untruthes, that is to saye, whilst they with a wicked rashenesse do confesse the gifte of prophecie, the force of religion, the secreies of cōscience, the power over divels, the vertue of miracles, the efficacie of praier, and the state of the lyfe to come dothe onely depende upon the Starres, is given by them, and knowne by them. For they saie, that when the signe of Gemini is ascendente, and that Saturne and Mercurie be joyned in Aquarie, in the ninthe house of the

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Heavens, that there is a Prophete borne, and therefore had Christe our Lorde so many vertues, bicause he had in that place Saturne in Gemini. They do distribute also the sortes of religions, to ye which they make Jupiter a special patrone, by the commixtion of other Sarres: so, that Jupiter with Saturne maketh the religion of the Jewes with Mars of the Caldees, with the sonne of the Egyptians, with Venus of the Sarrasins, with Mercurie of the Christians, with the Moone that religion of Antichrist to come: and that Moses by reasons of Astrologie did institute the Sabbath daie of the Jewes, and that therefore the Christians have erred, who accordinge to the custome of the Jewes do not kepe holy the Sabbath day, abstaining from labour, seing that is the day of Saturne. They beleve also that the fidelitie of every man may be knowne aswell to man as God, and professed religion, and the secretes of conscience of the part of Sol and of the thride, ninth, and twelfth house of the Heavens, and to knowe also the thoughtes, and as they saie, the intentes of men. Many geve many rules, and do appointe the configurations of ye heavenly bodies as causes of these miraculous workes of the devine providence, as that is, of ye universal floud, of the Lawe given by Moses, and the deliveraunce of the Virgin, and foolishlie do babble that the death of Christe redemer of mankinde was the worke of Mars'. And also that Christe himselfe did use the election of howers in his miracles, in whiche the Jewes coulde not hurte him, whilst he wente to Jerusalem: and therefore that he saide, when his disciples did forebidde him. Is it not twelve of the clocke: They saie moreover, that if any shall have Mars happily placed in the ninthe house of the heavens, that he shal have power to drive away Devils with his onely presence from them that be possessed: and be that shal praie to God, when he findeth the

Moone and Jupiter joyned with the Dragons heade in the midst of the heauen: that he shall obtaine, what so ever he aske: and that

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Jupiter and Saturne dothe give blessednesse of the life to come, But if any in his nativitie that have Saturne happely placed in Leo, his soule after this mortall life, free fró innumerable troubles, enclined to God, shall returne to heaven, and to his originall beginninge. And notwithstanding to these accursed trifles, and moste damnable opinions not without infamie of Heresie have subscribed Peter of Appona, Roger Bacon, Guido, Bonatus, Arnolde of Villa nova Philosophers, the Cardinal of Alia a divine, and many other Doctours of christian name, and do presume to witnesse, and maintaine that they haue proved these thinges to be true, John Pico of Mirandola hath a few yeres past written against Astrologers with so great abundaunce, that skarsely he hath let passe one argumet, and so effectually, that until this daye not Lucius Balantius an earnest defendouse of Astrologie, nor any other maintainoure of this Arte hath benne hable to defende it from the reasons alleaged by Pico. For he proveth with very stronge argumentes, that it was not the invention of men but of the devils of hell, the very whiche also Firmianus avoucheth, whereby they haue endeavored and gonne aboute to cancel and abolishe all Philosophie, phisicke, the Lawes, and Religion. For firste it taketh faithe from Religion, it dimimsheth miracles, it denieth providence; whilest that it teacheth all thinges to happen thorowe the force of constellations, and to depende upon the Starres with a fatall necessitie: Furthermore it maintaineth vices, excusing them as though they did descende upon us from above: it doth empaire and subverte al good Artes especially Philosophie, bringinge the causes of things from true reasons unto fables, afterward chaunginge, Phistcke from natural and effectual remebies into vaine observatiós, and damnable superstitions and deadely bothe to the soule and bodie. Moreover altogeather treading under foote the lawes, the customes, and every Arte of mannes wisdom, for so much as of Astrologie alone O

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counsaille is asked, at what time with what cosideration, and by what meanes any thinge shoulde be donne, and shée alone beareth rule overlife, customes, over common and private affaires, as if it had authoritie over all thinges from heaven, and al other thinges that did not acknowledge this for patronesse were thought vaine. A passinge Arte no doubte, which in times

past devils did professe to deceave menne, and to do injurie to the divinitie. Over and besides this also the Heresie of the Manichæes, which altogether denieth and taketh away the libertie of free will hath had his beginninge from no where els, then of the false opinion and doctrine of the Astrologers concerning destinie. Out of the same fountaine did the Heresie of Basilides springe, who saide, that there were thrée hundreth thrée scoore and five heavens made together by succession and likenesse, and the shewing of these to be the number of daies of the yeare, assigninge to every of them certaine beginninges, vertues, and Angels and denising names for them: and the chiefest of al to be Abraxas whiche woorde in Greeke containeth in it CCClxxv. as many truely as there be places of the heavens found out and invented by him. Wee have Writen this because ye maye understande, that Astrologie is also the mother of Heretickes. And as the most famous Philosphers do hisse at this divininge Astrologie, so Moses, Ifaie, Job, Jeremie and other Prophetes of the Olde Testamente, and Augustine emonge the Catholike Doctoures thinketh good that it be put out of Christian Religion. Basile and Cyprian do laugh at it, Chrysostome, Eusebius, and Lactantius do disprove it, Gregorie, Ambrose, and Seuerianus do inveigh against it. The consaile held at Toledo doth forbidde and cōdemne it: it was excommunicated also in the counsaile of Martine and by Gregorie, John, and Alexander the thirde Pope of Rome, and punished by the Civil Lawes of Emperoures. Amonge the Aunciente Romaines, when Tiberius, Vitellurs, Dioclesian, Constantine, Gratiane, Valentiniane,

Chapter 32: Of Divinations or Forejudgements in general

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and Theodosius were Emperours it was forbidden the Cittie of Rome, bannished and punished: and by Justinian also condemned under payne of beheadinge, whiche thinge maie be séene in his Code. Of Divinations or Forejudgements in general. Cap.32. This place putteth me in minde also to speake of other Artes of Divination: whiche do not so muche prophecie and pronosticate by the observation of heavenly as earthly thinges havinge a certaine shadowe and imitation of heavenly thinges: to the end that when ye have understoode them, ye may the better knowe this Astrologiall trée, whiche bringeth forth the like fruite: and out of whom is spronge a monster with many heades, as it were Hercules Hyder slaine by him in Lerna. Emonge those gaineful Artes of Divinatiō, be reckened Phisiognomie, Metaposcopie, Chiromancie, Geomancie, (whereof we have also spoken before) Augurations, Speculatories, the interpretation of dreames, and the Oracles of mad men. But yet as these skilles

have no sound doctrine, not are grounded upon any one certaine reason, but searche out hidden thinges either by adventurous chaunce, or by the movinge of the minde, or by certaine apparaunt conjectures, whiche be taken of dayly observations, and of a longe time, for all these monstrouse Artes of Divination are wonte to desende themselves with nothings els, but with the title of experience, and to ridde themselves out of the snares of objections, as often as they teache and promise any thinge excéedinge the truthe, and contrarye to reason: of al whiche in this manner it is commaunded in the lawe: let there be founde none emonge you, that doth purge his sonne, leadinge him thorow the fiere: nor ye asketh counsaile of soothsaiers, or els observeth dreames and Divinations by birds: neither let him be a witch, nor inchaunsour: bicause the Lord doth abhorre these things. O ij

Chapters 33-35: Of Phisiognomie; Of Metoposcopie; Of Chiromancie or Palmestrie

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Of Phisiognomie. Cap.33. PHisiognomie there fore folowing the nature of these Artes as guide (as shée saithe) doth presume that shée is able to finde out with probable signes, by vewing of the whole bodie, the dispositions of the minde and body, what mans fortune is, according to that the pronounceth this man a Saturniste, or Iouialist, that man a Martialiste, or Solist, an other, a Venercan, a Mercurialist, or Lunist, and by the forme and state of the bodie doth finde out their ascendentes passinge by little and little (as they saye) from the effecte to Astrological causes, by the which the afterwarde dalieth upon whatsoever shée listeth. Of Metoposcopie. Cap.34. MEtoposcopie also doth avaunte that she can foretel al mens beginnings, procédinges, and endinges with a very sharpe wit, and learned experience, by the onely beholding of the foreheade: she naming herselfe also a nourished member of Astrologie. Of Chiromancie or Palmestrie. Cap.35. CHIromancie dothe facion in the palme of the hands seven mountaines, accordinge to the number of the planetes: and supposeth that shée is able to knowe, by the lines, which be there séene, what complexion a ma is of, his dispositions, his life, and fortune, by a certayne harmonicall agreemente of the lines, as by certaine celestical markes imprinted in us there by God and nature, which God, as Job writeth, hath set in mens handes, that thereby every man may knows his workes: G1 although in déede the divine Prophete spake not in that place of the Vanitie of Chiromancie, but of the libertie of Fréewil. Moreover the foresaid divuinours do defende themselves, -notes- G1 Job.37.

that although they cannot geve judgemente of the dispositions or inclinations by the sansas of thinges, yet by signes printed by them, or the like causes, which alwayed are semblable in that same thinges, and like to like; and they saye that Pythagoras used in time paste these Artes, who gave judgement of the customes, natures, and the wittes of youngs menne by the face and conutenance, and proportion of all the bodye: and whome be judged apte and sufficiente, him he tooke to be his Scholler. Philostrates writeth that Pharaotes Kinge of India, was accustomed to do the like: Notwithstandinge it is not néedefull for us to strive againste the Erroure of this Arte with anye other reason then this, to wéete that they haue not in them anye reason. Yet verye manye of the Auncientes exceedinge grave menne haue writen of these thinges, Hermes, Alchindus, Pythagoras, Pharaotes the Indian, Zopirus, Helenus, Ptolomee, Aristotle, Alphorabins, besides these Galene, Auicenna, Rasis, Julian, Maternus, Loxius, Philemon, Palemon, Constantine, Africane, and finally of the Romane Princes, Lucius Scilla, and Cæsar dictatoure were very studious thereof. Of the latter sorte Peter of Appona, Albert the Dutcheman, Michael Scotte, Antiochus, Bartholmewe Cocles, Michael Sauonarola, Anthonie Cermison, Peter of Arca, Andrew Corue, Trieassus of Mantua, John of Indago, and many other famouse Phisitians: notwithstandinge they al can shewe nothing, beside conjectures, and observations of experience: and that in these conjectures, and observations there is founde no rule of truth, here of it maie be féene, because they are voluntarie fayninges, and upon whom the very teachers of them, men equall in learninge and authoritie doo not agree. Wherefore they doo greatly dote and are deceaved, whiche by these signes, without the complexion of the bodie and dispositions of nature, will foretell also the very conditions, and affections of Fortune, and the minde: whiche thinge O iij

Chapter 36: Againe of Geomancie - Chapter 37: Of Aruspicie which is a kinde of soothsaying

is sufficiently proved in Zopirus judgement of Socrates. Neither lette that cause you beleve, whiche Appion the Grammarian leste writen of a certaine man called Alexander, who did so passingly depainte the likenesses of Images, that by them the Metoposcooper hath tolde the yeares of death paste or to come, whiche thinge is not so muche incredible as impossible, that it maie be knowen by these Artes: but this trifle sellinge kinde of

menne is wonte in suche wise to dote, thorowe the perswation of the Devill of Hell, that they drawe them out of erreure into superstition, and from this by little and little into infidelitie. Againe of Geomancie. Cap.36. All they whiche write hereof doo affirme that Geomancie is the daughter of Astrologie, where of we have spoken in Arithmeticke, whiche castinge certaine pointes made by chaunce, or by a certaine force, of the whiche by certaine equall and unequall numbers: facioneth certaine figures attributed to the heavenly signes, by whiche they Divine. There is also an other kinde of Geomancie, whiche Almadal the Arabian introduced and brought in, the which doth divine by certaine conjectures taken of similitudes of the crakinge of the Earthe, of the movinge, cleavinge, swellinge, either of it selfe, or els of inflamation and heate, or of thundringes, that happen, the whiche also is grounded upon vaine superstition of Astrologie, as that which observeth howers, the newe Moones, the risinge and forme of the starres. Of Aruspicie which is a kinde of soothsaying. Cap.37. Augurie, whereof there be many kindes, is an Arte that in times paste was greatly observed, and so muche esteemed, that they did not, without the co saile

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of the Augures or soothesayers, accomlishe any thinge, whiche appertained to publike or private affaires. This Arte, as Pomponius Letus writeth, is very auncient, it came from the Caldees to the Gréeke, among whom Amphireus, Tiresias, Mopsus, Amphilotus, and Calcas were accompted good Augures or soothesayers, from the Gréeke to the Tuscans, from them to the Latines, and Romulus himselfe was an Augure, and ordained that Magistrates should be established with Auguries, and Dionysius saith that the Arte of Auguringe was also muche set by of the people Aborigines, and that Ascanius asked counsaile of the Augures before he wente into the fildes against Mezentius, whiche when he sawe prosperous, he sought, and vanquished. Finally the Phrygians, the Pifidians, the Cilicians, the Arabians, the Umbrians, the Tuscans, and many other nations followed Auguries. The Lacedemonians also assigned an Augure to sitte with their Kinges in judgement, and to be present at comon seunsales. The Romans had a colledge of Augures and they whiche did purchase credite to this Arte, were they that taught, that certaine lightes of divination did descende from the heavenly bodies upon all these inferiour livinge thinges, as certaine signes and tokens placed in their movinge, standinge, gesture, goinge, fleing, voice, meate, colour, worke, and ende, naturally ingendred in them as it were by a certaine hidden-force, and secrete consent and doo in such sort agrée with the

heavenly bodies by whose force they be moved, that they can after foretell al these thinges, what soever the Heavenly bodies have intended to doo. Whereby it appeareth, that this divination is grounded upon nothings but conjectures, taken partely, as they sate from the influences of the sterres, partly from some parabolical similitudes, then the which there is nothings more deceitfull: wherefore Panetius, Carneades, Cicero, Chrysippus, Diogenes, Antipater, Iosephus, and Philo do dispise it, and the lames, and the Church

Chapter 38: Of Speculatorie - Chapter 39: Of the interpretation of Dreames

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doo condemne it: and suche like be the mysteries of the Caldees, of the Egyptians, which in time past the Toscans, afterwarde the Romans, and yet at this daie the supestitious common sorte of men doth reverence as wordes proceedinge out of Gods owne mouthe. Of Speculatorie. Cap.38. Out of the same foundation commeth Speculatorie, which doth enterprete, thunder, lightning, and other impressions of the Elementes, moreover monstruouse and straunge sightes seldome séene: yet with no other waie then by conjecture, and similitude, which verily there is no doubt, but that it dothe very much erre, because all these be naturall workes; and not prognosticall. Of the interpretation of Dreames. Cap.39. Onirocritica, which is the interpretation of dreames cometh with the other, the interpretours whereof properly be called conjectours, as Euripides saith: He that doth not conjecte amisse, a perfect Prophete compted is. To the which cunning also the great Philosophers gave some autoritée, especially Democritus, Aristotle, and his disciple Themistius, and Sinesius the Platonian in suche wise groundinge themselves upon these examples of dreames, whiche some chaunce hath made true, that for that cause they endeavour to perswade that nothings is dreamed of in vaine: For they saie, that as the heavenly influences doo bring forth divers formes in corporal mattier, so of the same influences, visions and dreames are printed in the fantastical power, which is instrumental, with a celestiall disposition meete to bringe forth some effecte, and chiefly in sléepe, because the minde then frée from bodily and outwarde cares, maie more fréely receave

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the heavenly influences, whereby many thinges are knowne to them that fléepe in dreames, which they that wake cannot see. They endeavour therefore especially by this meane to winne true

credite to these dreames. G1 Yet concerninge the causes of dreames aswell inwarde as outwarde, all doo not agré in one opinion, for the Platonians doo attribute them to the fourmes, and engendred knowledges of the soule. Auicenna to the laste intellisgience, that moveth the Moone, by ye meanes of that light, where with mens fantasies are lightned, when they are a sléepe: Aristotle doth ascribe it to the common sense, but fantasticall. Auerrois to the imaginatiue: Democritus to the likenesses separated from the thinges: Alberte to the influence of the superiour bodies, so that there come certaine formes betwéene, which continually flowe downewarde from heaven: the Phisitians referre these to vapours, and humours: some to the affections, and thoughtes of watchinge: some Arabians to the power of understandinge: some saie that it dependeth upon the powers of the minde, and the influence of the heaven, and images and proportions of thinges togeather: the Astrologers woulde have them caused of their constellations: others attribute their causes to the ayre, that compasseth and perceth. Furthermore Baldian and Arthemidore have writen of the interpretation of dreames, and some Bookes are caried aboute under the name of Abraham, whome Philo in the bookes of Giauntes, and civill life affirmeth to have firste founde out the interpretation of dreames, and others under the name of Salomon, and Daniell devised for this pourpose, in whiche there is nothings but méere dreames writen of dreames. But Marcus Tullius in his Bookes of divinations with very stronge reasone, whiche I will not reckon up in this place, do the dispute againste the vanitée and folie of them, that geve credite to dreames. P -notes- G1 Controversies touchynge the causes of dreames.

Chapter 40: Of Furie

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Of Furie. Cap.40. BUt (which I had almost passed ouer) let us also reckê emonge these dreamers, them that geve credite of divinitée to the prophecies of madde men, and doo beleve that they, whiche have loste the knowledge of thinges presente, and the remembraunce of them that be paste, and all mans reason, have attained to the divine foreknowledge of thinges to come, and that whiche wise and makinge men cannot see, madde men and them that are a sléepe sée: as if God should be néerer to them, then to wise men, and them that sée, that understande, and that consider before hande: Miserable doubtlesse be the men, that beleve these vanitie, and obaie these deceites, that féede suche like Artificers, and make their wittes and faith subjecte to their bellie. But what els shoulde we thinke furie to be, then an altering of mans minde vexed by the Devilles of Hell,

or by the Starres, or by the inferiour instrumentes drawn by uncleane Spirites and the which Lucane séemeth to have expressed in this manner, when he bringeth in the Tuscan prophete Aruus: Well learned in the lightning leames, and in warme vaines the waie He dothe well know, and flighte of birdes that in the ayre doo straie. After that the Citie of Rome was purged, after the beaste was slaine for sacrifice, and after the entrailes were viewed, at the lengthe a potter uttered his opinion in these woordes: What kinde of mischiefe ô ye Gods, what plague do ye ordaine: The latter daies of many men. shall ende on blouddie baine. If noysome starre of Saturne should, enkindle blackish fire: In Heaven above, with drowninge flouddes should Aquarie full dire. O

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Have filde the earth, and covred should have ben with Seas the same: If Sol in cruell Leo were the worlde with firie flame Should burne on erie parte, and eke the aire enflamed mighte Have with his Charrots ben ibrent. These cease to do their spighte But thou that doest incense, and feare with hote and flaminge taile The Scorpion fierce, and * Cleies also, why doest thou seeke t'assaile Us Mars? for milde Ioue lowe doth stande where as the Sunne dothe sette: And with him Venus holsome starre in good aspect hath mette. **Cylen in movinge swifte stands neare also to gentle Joue: And Mars alone the Heaven hath and other Signes above. Forsaken have their wonted waie, and goe aboute the skie: As not esteemed starres, and eke Orion maie yee spie With shininge swoorde girte to his side, greate rage of Armes is neare: And dinte of sworde shall put to slight all righte and awful feare: Vice vertue shall accompted be and bide shall many yeare. [*That is, the foreparte of the signe Scorpio.] [**That is, Mercurie.] Then as these skilles of divination are rooted and grounded upon Astrologte. For whether the bodie, face, handes, be viewed, whether dreame, móster, or Augurie be séene, or furie hath inspired, they will that a figure of the Heaven be erected, by whose declaration, together with conjectures of fimilitudes and fignes, thei goe aboute to searche P ij

Chapter 41: Of Magicke in generall - Chapter 42: Of Naturall magicke

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out the meaninge of the significatours: and thus doo all divinations require the Arte and use of Astrologie, and confesse, that it is as a keye necessarie to the knowledge of all secretes. Wherefore all these Artes of divination doo openly shewe

themselves, how much they differ from the truth: because they use so manifestly false principles, and faigned of a Poeticall rashnes: which although they are not, nor have benne, nor shall be at any time: yet they would have them to be causes and signes of thinges whiche are, attributing to them the endes of thinges against the truthe. Of Magicke in generall. Cap.41. This place also requireth, that we speake of Magick: because it is so joygned and like to Astrologie, that he whiche prosesseth Magicke without Astrologie, doth nothinge, but wander out of the waie: Suidas supposeth, that Magicke toke name and beginninge of the Magusei. The common opinion is, that this is a Persian woorde, whereunto Porphirie and Apulei do assente, and that in their language it signifieth a Priest, a wise man, and a Philosopher. Magicke then comprehendinge all Philosophie, Naturall and Mathematicall, doth joygne also to them the forces of Religions. For this cause also it containeth Geocie and Theurgie. Wherefore manye have devided Magicke twoo manner of wayes, that is naturall and ceremoniall. Of Naturall magicke. Cap.42. MEN thinke that naturall magicke is nothinge els, but a singular power of naturall knowledges which therfore they cal the greatest profoundnesse of natural Philosophie, and absolutest perfection therof, and sheweth what is the active parte of natural philosophie,

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whiche with the aide of naturall vertues, accordinge to the mutuall and convenient applyinge of them, dothe publishe woorkes excéedinge all the capacitie of admiration: the whiche Magicke was muche used of the Egyptians, and of the Indians where there was aboundance of hearbes, of stones and other thinges thereunto belonginge. They saie that Hierome made mention thereof, writinge to Paulinus, where he saithe, that Apollonius Tianeus was a Magicien or a Philosopher, as the Pithagoreans were. And ye the Magicians were of this sorte which wente to worship Christ when he was borne visitinge him with giftes, whiche the interpretours of the Gospell doo expounde the philosophers of the Caldees, such as were Hiarchus among the Brachmans, Thespion emonge the Gymnosophistes, Buda emonge the Babylonians, Numa Pompilius emonge the Romaines, Zamolxides emonge the Thracians, Abbaris among the Hyperboreans, Hermes emonge the Egyptians, Zoroastes sonne of Oromasus among the Persians. For the Indians, Ethiopians, Caldeans, and Persians were very excellent in this Magicke: wherin, as Plato saith in Alcibiades, the sonnes of the Persian Ringes were instructed, that they mighte learne to rule and governe their common weale to the similitude of the worldes

common Weale; and Cicero in his bookes of Divination saith, that the Persians made no Kinge, whiche had not firste learned Magicke. Naturall Magicke then is that, whiche having intently behelde the forces of all natural thinges, and celestiall, and with curious searche sought out their order, doth in suche sorte publish abroad the hidden and secret powers of nature: couplinge the inferiour thinges with the qualities of the superiour at it were certaine enticementes by a naturall joyninge of them together, that thereof oftentimes doe arise marvellous miracles: not so much by Arte as nature whereunto this Arte dothe proffer her selfe a servaunte, when shée woorketh these thinges. For the Magitians, as P iij

Chapter 43: Of Mathematical Magicke

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very diligent searchers of nature, bringinge the thinges which be prepared by nature, applying and setting active things to passive, very oftentimes before the time by nature appointed do bring forth effectes, which of the common soite be accompted miracles: wheras for al that they be but natural workes: nothinge els comming betwéene but the foretakinge of time: as if a man in the moneth of Marche woulde cause Roses to spring, and ripe Grapes, Beanes sowe, or Persely within fewe houres to growe into a perfect plante, and greater thinges then these, as Cloudes, Raine, Thunder, Beastes of divers sortes, and infinite transformations of thinges, of whiche kinde Roger Bacon doth boaste that he hath done many with pure and natural Magicke. Of the workes therof have writen Zoroastes, Hermes, Euantes King of the Arabians, Zacharie the Babylonian, Jofeph the Hebrew, Bocus, Aaron, Zenotenus, Kirannides, Almadal, Thetel, Alchindus, Abel, Ptolomee, Geber, Zahel, Nazabarub. Tebith, Berith, Salomon, Astrophon, Hypparchus, Alcmeon, Apollonius, Triphon, and many others of whome somme workes be yet perfecte, and many fragmentes be yet extante, and sometime came to my handes. But of the latter writers fewe have writen in naturall Magicke, and they fewe thinges: as Alberte, Arnolde of Villanova, Raymonde Lullie, Bacon, Apponus, and the Authoure of the booke to Alphonsus published under the name of Picatrix, whiche notwithstandinge entermedleth much superstition with natural Magicke, whiche others have done also. Of Mathematical Magicke. Cap.43. There be moreover other very prudente and adventurous searchers of nature, whiche, without natural vertues, with ye Mathematical disciplines alone, the influences of the heavens beinge put thereto, do promise that they are able so bringe forth the thinges like to

Chapter 44: Of Witchinge Magicke

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the woorkes of nature, as bodies that go speake, whiche for al that have not the vertues of the soule; as the wodden done of Architas was, which flewe, and the image of Mercurie that spake, and the Brasen heade forged by Albert the great, which as it is saide did speake. Boetius did excel in these thinges, a man of a passing profounde wit, and divers learninge: to whome Cassiodorus writinge of these things, saith: Thou art determined` to knowe difficulte matters, and to shewe miracles: with the passings skill of thy Arte mettalles do belowe, Diomedes bloweth alowde in Brasse, the Brasen Serpente hisseth, birdes be counterfaieted, and they that have no proper voice be hard to utter swéetnesse of songe: we speake fewe thinges of him, which coulde counterfait the heaven. I suppose that is spoken of these skilles, whiche Plato saithe in the xi. Booke of his Lawes: menne have an Arte, whereby they brought foorth the certaine latter thinges, not partakinge of the veritie, and divinitie, but made certaine semblaunces muche like to themselves: and the Magitians very presumptuous parsons have gone so farre to do all thinges, especially with the favoure of that auncient and terrible Serpent the promiser of scieces, that like to him, as Apes they endevoure to counterfaite God and nature. Of Witchinge Magicke. Cap.44. There is another kinde of naturall Magicke which is termed, Witchinge or Medicinall which is done with pocions, charmed drinckes for love, and divers poysoninge medicins suche a one as Democritus is reade to have made, whereby happy and fortunate childerne maye be begotten, and an other whereby we maie well understand the voices of birdes, as Philostratus and Porphyrius do recompte of Apollonius. Virgill also speakinge of certayne herbes of Pontus, sayde:

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With these, o Merim, have I seene, ofte times a man to have;
The feareful shape as wilde wolfe, and him selfe in woodes do save.
Ofte times the ghastly ghostes to leave, their deape graves grown with grasse: And I have seene the sownen seede. to place from place to passe. And Plinie saithe, that one Demarchus Parrhasius in a sacrifice of mans bodie, whiche the Arcadians offered to Jupiter Liceus, tasted the inwardes of a sacrificed childe was turned into a Wolfe, for the whiche transformation of men into Wolfes, Augustine thinketh that Pan was called with an other name Liceus, and Jupiter Liceus. The same Augustine doth recompt, that when he was in Italie, certaine women witches, like Circes: when they had geven inchauntmentes in chéese to

straungers they tráformed them into horses, and other beastes of cartage and when they had caried the burdens, that they listed, againe they turned them into men: and that this chauced at that time to one Father Prestantius. G1 But bicause any maye not thinke that these be dotages, and thinges impossible, let him remember that which the holy scriptures do declare G2 That the Kinge Nabuchodonosar was transformed into an Oxe, and lived seven yéeres with heye, at length through the mercie of God became a man againe, whose body after his death, Euilmoradath his sonne gave to the ravens to be deuoured, leste at any time he might rise from death, who of a beaste became eftsoones a man. And Exodus sheweth many thinges of this sorte, of Pharoes Inchaunters. G3 But yet of these Magitians or Inchaunters the Wise man speaketh, when he saithe: Thou haste hated them O God, because with inchauntmentes they did horrible woorkes. Furthermore I will have you understad this, that the Magitians do not onely searche out naturall thinges, but them also, whiche accompanie -notes- G1 Men transfourmed into beastes. G2 Daniel. 4. G3 Exod. I.

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nature, and after a sorte do spoyle her, as are the movinges, numbers, figures, soundes, voices, tunes, lightes, affections of the mind and woordes. Thus did the Psilies, and the Marsies call Serpentes, other chased them awaye: in this wise did Orpheus with a hymne asswage the stormie tempest of the Argonautes Jasons cópanions: and Homer saithe that Ulysses bloude was stented with woordes: and in the lawe of the twelve tables a paine was appoynted for them, that had inchaunted corne: so that it is no doubt, that Magitians alone also with woordes and affections, and other lyke thinges oftentimes doo bringe foorth some marveilous effect not onely in themselves, but also in straunge thinges: all whiche operations they suppose to spredde adroade upon other thinges the force engrafted in them and to drawe these unto them, or to put these from them, or to give them vertue by some other meanes, as the lode stoane draweth Iron, and amber strawes, or as the Diamante and Garlike take away the vertue of the lode stoane: and so by this orderly and lincked composition ofthinges Iamblichus, Proculus, and Sinesius, accordinge to the opinion of the Magitians doo confirme that not onely the naturall and celestiall giftes but the intellectuall and heavenly also maie be receaved from above: the whiche Proculus confesseth in the booke of Sacrifice, and Magicke, to witte, that by suche consent of thinges Magitians were wonte to binde sprites. For some of them are fallen into so greate a madnesse, that they beleve, that with diuers constellations of Starres rightly

observed by distaunce of time, and with a certain order of proportions, by the consent of heavenly sprites, an image made maie receave the sprite of life, and understandinge, whereby he giveth answeare to them that will demaunde and thing, and reveleth the secretes of hidden verity. Hereby it is manifest, that this naturall Magicke sometimes enclineth to Geocie, and Theurgie, oftentimes it is entangled in the craftes and errours of ye devils of hell. O

Chapter 45: Of Geocie and Necromancie

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Of Geocie and Necromancie. Cap.45. The partes of ceremoniall Magicke be Geocie, and Theurgie. Geocie is grounded upon the entercours of wicked sprites made with the rites of detestable curiositie, with unlesful conjurations, and with defensive prayers, bannished and accursed by the decrees of all lawes. Of this kinde be they, whiche at this daie we call Necromancers and Enchaunters. A people hatefull to the Lorde, well skilde to staine the skie, Which naught by nature be, and eke they can the thinges on hie Subverte, as Starres and powers of thinges which firme and stable are. For they knowe howe to staie the poles and flashinge flames sende farre, They drive the aire downe under earthe and mountaines rente and marre. These then be they whiche doe invoke deade mennes soules, and they whiche the ancientes termed Epodi, that inchaunted childerne, and caused them to speake oracles, and whiche beare about counsaylinge or helpinge sprites as we reade of Socrates, and they whiche (as it is sayde) do féede sprites in glasses, by whom they avaunts to prophecie. And all these doo procéede in twoo manner of wayes. For some do endevoure to conjure, and binde the devill of hell especially conjured with a certaine vertue of the names of God: and truely seing that every creature doth feare and reverence the name of his maker, it is no marvaile if the Geocians, and they also that be infidelles, Pagans, Jewes, Sarrasins, and men of every wicked felowship and secte, doo binde Sprites with the invocation of the name of God. Some other very horrible men whiche of a detestable wickednesse, and woorthy to be punished with fire, submittinge themselves to Sprites do Sacrifice to them

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and woorthippe them and hereby they be made Idolaters and culpable of a very vile flattery, yet doo they offer themselves to manifeste daungers. For the devils also beinge constrained do alwaies lye in waite to the ende that they maye deceive us goinge astraye. Out of the secte of these Geocians came all the

bookes of darkenes, which Ulpiane the Lawier calleth the bookes of damnable readinge, and doth ordaine that forthwith they should be r t in péeces. Suche as one Zabulus is saide to have first devised given and enclined to forebidden artes, afterwarde one Barnabas of Cypers, and at this daye also there are bookes caried aboute with fayned titles vnder the names of Adam, Abel, Enoch, Abraham, Salamon, of Paule also, of Honorius, of Cypriane, of Alberte, of Thomas, of Hierome, and of one of Yorke: Whose trifles foolishly have folowed Alphonsus Kinge of Castle, Robert of Inglande, Bacon, and Apponus, and many other men of a wicked witte. Furthermore they have not onely made men, the Sainctes, the Patriarkes, and the Angelles of God authours of so detestable doctrine, but shewe also the bookes written by Raziol, and Raphael, by the Angels of Adam and Tobie, which bookes yet doo openly declare to him that doth subtely consider the order of their preceptes, the usage of their ceremanies, their kinde of woordes and charracters, their other of construction, their foolish phrase, to containe nothinge els but mere trifles, and falset, and to be made in these latter times by menne ignoraunte in aunciente Magicke, moste damnable artificers of damnation, of certaine wicked observations enterlaced and grassed in the ceremonies of religion, with many unknowe names and sigurs, to the ende to feare rude and simple men, and to engender marvaile in fooles and in them, which know not good letters. It both not therefore yet manifestly appeare, that these artes be fables: for excepte they were in déde and by means of them many marveilous and noisome thinges might be done, the Divine and humaine Lawes O ij

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woulde not so straightely have commaunded that they shoulde be bannished from emonge men. And why these Geocians doo onely serve the Devilles of hell, this is the reason, bicause good Angels doo hardly appeare, for they doo abide lookinge for Gods commaundement, and doo accompanie with them onely whiche are cleane in hart and holy in life, but the wicked shewe themselves readye to invoke, falsely favouringe, and counterfaiting the Divinitie all wayes ready to deceive men with their subtletie, to be revered, to be honoured, and bicause women be more desirous of secretes and lesse advised, and enclined to superstitions and be more easily begiled, and do great miracles, as the Poetes speake of Circes, of Medea, and others, Cicero, Plinie, Seneca, Augustine and many other aswell Philosophers as Catholicke Doctoures, and Historiographers, and the holy Scripture also dothe testifie. G1 For wée reade in the Bookes of the Kinges, that Phitonissa a woman, which was in

Endor raised the soule of Samuel the Prophete although many doe interprete that it was not the soule of the Prophete, but a wicked sprite, which tooke his image. Notwithstanding the Masters of the Hebrewes saie, the whiche thinges also Augustine writinge the Simplician denieth not that it maye be donne, that it was the very sprite of Samuell, whiche coulde easily be recaled before one yeare were paste after his departure from the body as the Negromancers affirme. But which is more the Negromantical Magitiens be of opinion that this maie be done by certaine naturall forces and bondes, as we intreat in our Bookes of hidden Philosophie. G2 And therefore the auncient Fathers skilled in spirituall thinges not without a cause have ordayned that deade mens bodies should be buried in a holy place, and shoulde be accompanied with lightes, springled with holy water, perfumed with incense, and purged with praier, as long as they were above ye earth: For as the Masters of the Hebrewes saye, all our body and carnal creature, -notes- G1 Women desirous of secretes. G2 The cause why certaine popish ceremonies were invented.

Chapter 46: Of Theurgie

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what so ever is grounded in us upon fleashely matier, is lefte to the Serpente for meate, and as they terme him Azazeli, whiche is lorde of fleshe and bloude, and Prince of this worlde, and is called in Leuiticus Prince of the deserte, to whome it was saide in Genesis, thou shalt eate earth all the daies of the life. And in Isaie: the breade shalbe duste, that is to saie, our bodie created of duste of the earthe: durings the time it that not be sanctified, and chaunged into a better state, that it is no lenger the Serpentes, but is made Gods, that is to witte, spirituall of carnall, accordinge to the woordes of Paule, who saithe: Let that be sown whiche is of the soule, and that shall arise whiche is spirituall. And in an other place. All truely shall arise, but all shall not be chaunged, because many shal remaine for a perpetuall meate to the serpent. We therefore laie aside this brutishe and horrible matier of the fleshe, and in death do leave it as a meate for the Serpentes, to receave the same againe beyng chaunged into a spirituall and better state and condition, whiche shalbe in the resurrecti  of the dead. And is alreadie come to passe in them, whiche have tasted the firste fruites of the resurrection: and many have attained the same in this life, by the vertue of the deified sprite, Enoch, Helias, and Moses, whose bodies beinge chaunged into the spirituall nature have not s ene corruption, neither as other carkaises be lefte in the power of the Serpente. And this is that contention of the Divell with Michaell

concerning the bodie of Moses: whereof Jude maketh mention in this Epistle: but wée have sufficiently spoken of Geocie, and Necromancie. Of Theurgie. Cap.46. MAny thinke that Theurgie is not prohibited, as who saithe it were governed by good Angels, and by the divine power, where as yet oftentimes O iij

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under the name of God, and the Angels it is bounde with wicked deceites of the Divels, for not onely with naturall forces, but with certaine solemnities and ceremonies also, wée winne and drawe unto us heavenly thinges, and thorowe them the divine vertues, of the whiche the auncient Magitians having made volumes do with many rules entreate. The greatest parte of all ceremonies consisteth in kepinge cleanelinesse, firste of the minde, afterwarde of the bodie, and of the things which are about the bodie, as in the skinne, in the apparell, in the house, in vessels, in housholde stuffe, in oblations, in sacrifices, whose cleannesse doth dispose men to the custome and earnest beholdinge of the heavenly thinges, and is greatly required in holy thinges, accordinge to the woordes of Isaie: Washe your selves and be cleane, and forsake your nauftie thoughtes. But uncleannesse, whiche oftentimes corrupteth the ayre and infecteth man, doth disturbe that most pure influence of heavenly and divine thinges, and chaseth awaie the cleane spirites of God. Notwithstandinge sometimes the uncleane spirites (and the deceavinge powers doo require also this cleannesse that they may be woorshipped and adored for Goddes, and therfore we ought here to be very circumspecte, whereof largely we have spoken in our bookes of hidden Philosophie. But Porphirie, who both muche dispute of this Theurgie or Magicke of thinges Devine doth finally conclude, that with Theurgicall consecrations mans minde maie be made apte to receave Sprites and Angels, and to see the Goddes, but that by this Arte there may any man come to God, he altogether denieth it. Of this schole are the Arte of Almadel, the Arte Notarie, the Arte of Paule, the Arte of revelátions, and many other thinges of like superstitions, which be so much the more damnable, as they appeare to the ignoraunt more divine.

Chapter 47: Of Cabala

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Of Cabala. Cap.47. The woordes of Plinie doo here come to my remembrance, whoe saithe, there is an other kinde of Magicke, whiche the Jewes saie that they receaved of Moses, and Latopea, the whiche woordes putte me in minde of the Cabala of the Jewes, whiche the Jewes doo constantly beleve that God him self

gave to Moses in the mounte Sina, and afterwarde was taught with the lively voice alone by degrés of succession without witinge, even untill Esdras time, as in time paste Archippus and Lifiades, whiche kepte schoole at Thebs a Citie of Gréece, taught the doctrines of Pythagoras, wherein the schollers bearing in minde their Maisters preceptes, did use witte and memorie in stéede of bookes, in like manner also some of the Jewes refusinge letters haue placed this in memorie, observation, and teachinge by mouthe, wherefore the Hebrewes call it Cabala, as it were, a thing receaved by the onely hearings of one from an other. The Arte (as it is saide) is very auncient, but the name is but of late knowne emonge Christians. They saie that it hath a double knowledge; the one of Bresith, the whiche is also called Cosmologia, that is to saie, that whiche declareth the forces of thinges created, naturall, and celestial, and whiche expoundeth with Philosophicall reasons the secretes of the lawe and Bible, whiche truely for this respecte differeth nothinge from naturall Magicke, where wée beleve that Kinge Salomon was verie excellente: For it is reade in the holy Histories of the Hebrewes that he was wonte to dispute from the Ceder of Libanus, even unto Hissoppe, and of beastes also, birdes, crepinge creatures, and fishes, al whiche thinges can shewe some Magicall force of Nature. Moses the Egyptian also emonge them of latter yeares in his expositions upon the five bookes, and many Thalmudistes have followed this. The other knowledge of Cabala they call Demarcana, whiche

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is as it were a certaine Symbolicall divinitée of the highest contemplation of the divine and Angelicke vertue of holy names, and signes, wherin the letters numbers, figures, thinges and names, and the prickes over the letters, the lines, the pointes, and the accentres, doo al signifie very profounde thinges, and great secretes. This againe they divide in twoo partes into Arithmantia, that is to witte, that whiche is called Notoriacon, whiche entreateth of the Angelicke vertue, of the Names, Signes, also of the conditions of spirites and soules, and into Theomantia, whiche searheth out ye misteries of the divine majestie, the derivations, the holy names, the pentacles, whiche he that well understandeth they saie that he hath marveilonse vertues, so that when he pleaseth, he knoweth the thinges to come, he hath all nature at commaundement, he hath power over Devils and Angels, and dothe miracles. With this they suppose that Moses wrought so many miracles, that he turned a rodde into a Serpente, and water into bloude, that he sente Frogges, Flies, Lice, Locustes, fire with haile, blanes and

sicknesse: that he caused to die all the firste begotten bothe of man and beaste, and leadinge his people to have opened the Sea, that he made water springe out of a rocke, and quailles to come from Heaven, that he swetened sower waters, that he sente before his people in the daie lightninge, and clowdes, and in the night a piller of fire, that he caused the people to heare the voice of the livinge God from Heaven, that he chastised the arrogant with fire, and them that murmured with the Lepre, that he punished the wicked with a sodaine flaughter, and caused other to be swallowed with the earth, that he fedde the people with the heavenly foode, that he appeased the Serpentes, that he cured them that were poysoned, that he preserved an infinite number from sicknesse, and their garmentes from corruption, and made his people conquerours over his enimies, The Hebrewes saie moreover, that with this Arte

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of miracles Josua commaunded the sunne to stande. Elias caused fire to fall from heaven upon his enimies, and restored to life a dead childe: Daniel bounde faste the Lions mouthes, the thrée children did singe Psalmes in a burninge fornace. Moreover the traiterouse Jewes doo also affirme that Christe by this Arte did oftentimes wonderfull thinges. And that Salomon was very wel learned in this Science, and thereby wrote an Arte againste Deviles, shewing the manner to binde them, and conjure them, and charmes also against diseases, as Josephus testifieth: But as I doubte not that God hath reveled to Moses and other of the Prophetes, many misteries not to be disclosed to the ignorant people, whiche were covered under the barke of the woordes of ye Lawe: so I know that this Arte Cabala, whereof the Hebrewes doo so much boast, and I with great labour have in times paste searched out, to be nothing els but a mere agrément of superstitiõ and a certaine Theurgical Magicke, but if, (as the Jewes doo boast) it procéded frõ God it should availe to the perfection of life, to the saluation of men, to the honour of God, to the understandinge of the truth: verely that spirite of truthe, whiche forsakinge the Sinagog cometh to teache us all truthe, shoulde not have hidden it from his Church even untill these latter times, which truly hath knowen al things, which be of God, the blessing wherof, the Baptisme and other signes of saluation are reveled, and perfect in every tongue. For every tonge hath a like and equal vertue, so that there be a like and equal pietie, neither is there any other name in Heaven, nor in Earth wherein we ought to be saved, and wherein wée maie woorke well, besides the onely name of Jesus, in whome all thinges be summed and contained. For this cause the Jewes very well

skilled in the names of God can worke little or nothinge after Christe, as their auncient Fathers were wonte. But that whiche we prove and see, oftentimes marvellous sentences of greater misteries to R

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be taken out of the holy Scriptures, with the revolutions (as they saie) of this Arte, all this is nothinge els, but a certaine sporte of Allegories, the whiche idle men busied in letters, pointes, and numbers, whiche this tongue and manner of writinge dothe easily suffer, accordinge to their pleasure doo forge and reforge, whiche although sometimes they signifie great misteries, yet they can not prove, nor shewe any thinge, but that accordinge to the woordes of Gregorie, we maie despise them with the same facilitie, wherewith they be affirmed. Rabanus a Monke hath fained many thinges with the like skill, but in Latine letters and verses, divers images beinge put in amongst them, the whiche reade on every side by all the proportions of the superficiall parte, and Images doo declare some holy mysterie representinge the Historie there painted, whiche thinges also that they maie be drawn out of prophane writings noman is ignorant, whiche hath reade the chosen Verses of Valeria Proba concerninge Christe, gathered out of the Verses of Virgil: all whiche thinges be the studies of idle men. But as touchynge the workinge of miracles, I thinke not that any of you is in suche wise berefte of his witte, that beleveth that any Arte or Science maie be had of these. Therefore this Jewishe Cabala is nothinge els but a certaine moste pestilent superstition, wherewith at their wil they doo gather, devide, and transpose the woordes, names, and letters dispersed in the Scripture, and makeinge one of an other doo unbinde the members of the truthe, makinge here and there of their owne devisinge, communications, inductions, and parables: they will applie to them the woorkes of God, defaminge the Scriptures, and sayinge that their seigned matters be forged out of them, they doo maliciously invey against the Lawe of God, and assaie to bringe in violent, and blasphemouse proufes of their traiterouse dealing, thorow reckonings of woords, sillables, letters, and numbers, and numbers impudently

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wrested. Furthermore beinge puffed vp with these trifles they avaunt that they are able to finde out, and knowe the unspeakeable mysteries of God, and the secretes which are above the Scripture, by the whiche also they are not ashamed without blushing to Prophecie, and to worke vertues and

miracles, and with greate boldnesse to lie. But it fareth with them as with Esopes dogge, whiche lettinge his bread fal, and gapinge at the shadow therof, loste his meate: so this disloyall and stiffenecked generation of men, alwaies occupied in the shadowes of the Scripture, and with their actificiall, but superstitious Cabala runninge with great randon aboute these vanitie, doth lose the breade of everlasting life, and of truthe fedde with vaine woordes doth lose the woordes of truth. From this Jewishe heape of Cabalisticke superstition procéded (I suppose) the Ophites, the Gnostickes, and Valentinian Heretickes, the which also with their Disciples have invented a certaine Gréekishe Cabala, turninge topset downe all the misteries of the Christian faith, and with Hereticall wickednesse drawynge them to Gréeke letters and numbers, doo make of them a bodie, whiche they call, of truthe, shewing that without these misteries of letters and numbers, the truthe in the Gospel cannot be founde out, because it is so divers, and in some places contrarie to it selfe, and writen ful of parables, that they whiche seee it doo not seee, and they whiche heare it doo not heare; and they whiche understande it doo not understande, but to be sette before the blinde and the ignoraunt, accordinge to the capacitie of their blindnesse, and errour: and that the pure veritie hidden under it is beleved of the perfect sorte alone, not by writinge, but by a successive pronuntiation of a lively voice, and that this is that Alphabetarie, and Arithmantical divinitée, whiche Christe secretly shewed to his Apostles: and whiche Paule saith that he speaketh but emongst perfect men. For whereas these be very high misteries, they have not therefore, ben R ij

Chapter 48: Of Juglinge

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writen, nor are writen, but are prevely searched out by wise men, whiche secretly kéepe them in their mindes. And emonge them none is accompted wise, but he which can forge very great monsters of Heresie. Of Juglinge. Cap.48. BUt let us retourne to Magicke, wherof the Juglers skil is a parte also, that is, illusions, which are onely done accordinge to the outwarde apparance: with these the Magitiens doo shewe vaine visions, and with Juglinge castes doo plaie many miracles, and cause dreams, which thinge is not so much done by Geoticall inchauntmentes, and praiers, and deceites of the Devill, as also with certaine vapours of perfumes, lightes, medicines, colleries, bindinges, and hangings, moreover with ringes, images, glasses, and other like receites and instruments of Magicke, and with a natural and celestial vertue. There are many thinges done also, with a readie subteltie and nimblenesse of the handes, as wee dayly see stage

players and Juglers doo, whiche for that cause we terme Chirosophi, that is to saie, hande wise. There are bookes extant of the delusions or juglinges of Hermes touchinge this skill, and of certaine others: we have reade also that one Pasetes a Jugler was wonte to shewe to straungers a very sumptuouse banquet, and when it pleased him to cause it vanishe awaie, all they whiche sate at the table beinge disapointed both of meate and drinke. G1 We reade also that Numa Pompilius used suche like Juglinges. Yea and that the passinge learned Pythagoras did oftentimes use this pastime, that he wrote with bloude in a glasse suche thinges as he thought méete, whiche when it was turned directly againste the newe Moone, shewed to them whiche stoode behinde him thinges writen in the circle of the Moone. G2 Hereunto belongeth also whatsoever is reade in Poetes concerninge the transformation of -notes- G1 A sunning Juglar. G2 Pythagoras used Juglinge.

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men beleved of the Historiographers, and affirmed also of some Christian devines, and of the holy Scriptures too. In this wise do men appeare Asses, Horses or beastes other to enchaunted eyes, and that with a naturcall Arte, Sometime also these thinges are done by good and il sprites, either at the prayers of good men from God, as me reade in the holy scriptures of Elizeus the Prophete beinge beseged by the host of the King of Syria trenching Dothain aboute. But these thinges cannot deceive the eyes whiche be pure and opened by God: so that a woman, which of the common people was judged a beaste, séemed to Hilary no beast, but a woman as she was: such thinges then, which in this sorte are donne accordinge to the outwarde apperaunce be called delusions or juglinges, but of such things as be wrought by the Arte of them, which doo chaunge and transforme, as of Nabuchodonosor, and of corne transported from one fielde into an other, wée have spoken before: but of this Arte of delusions or juglinges Iamblicus speaketh in this wise: The thinges, which the deluded and bewiched personnes do imagine, have no truthe of action and beinge, save onely thinges imagined. For the ende of this skil is not to doo simply, but to stretche out imaginations such unto apperaunce, of whiche there shall afterwarde no signe appeare. By these thinges then whiche are alreadye spoken, it is evident, that Magicke is nothinge els, but a containinge of Idolatrie, Astrologie, and superstitious Phisicke. Of the Magitiens also is spronge in the Church a greate route of Heretickes, whiche as Jamnes and Mambres have rebelled against Moses, so they have resisted the Apostolike truthe: the chiefe of these was Simon the Samaritane, who for

this Arte had an image exected of Rome in the time of Claudius Cæsar with this inscription, to Simon the holy God. His blasphemies be writen at large by Clemente, Eusebius, and Irenæus. But of this Simon as out of a séede plotte of all Heresies have procéded by many successions R iij

Chapter 49: Of naturall Philosophie

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the monstrous Ophites, the filthy Gnostickes, the wicked Valentinians, the Cerdonians, the Marcionistes, the Montanians, and many other Heretikes, for gayne and vayne glory speakinge lyes againste God, avaylinge nor profiteinge men, but deceivinge, and bringinge them to ruine and destruction, and they whiche beléve in them shalbe confounded in Goddes judgements. I being also a yonge man wrote of Magicall matters thrée bookes in a sufficiet large volume, which I have entituled of hidden Philosophie, in which bookes whatsoever was then done amisse thorough curious youth, now beinge more abuised I wil that it be recanted with this retractation, for I have in times paste consumed; very much time and substaunce in these vanitie. At the length I gotte this profit thereby, that I knows by what meanes I shoulde discourage and dissuade others from this destruction. For all they that presume so divine and prophecie not in the truthe, not in the vertue of God, but in the elusion of devils, according to the operation of wicked sprites, and exercising deceits of Idolatrie, and shewing illusions and vayne visions, the whiche sodainely cea nge, they avaunt that they can woorke miracles, by Magicall vanitie, exorcismes, inchauntments, drinkes of love Agogimes, and other divelish woorkes, al these with Jamnes and Mambres and Simon Magus shalbe condemned to the paynes of everlastinge fire. Of naturall Philosophie. Cap.49. But it is nowe more then time to goo to further matters, and to trace out the opinions of Philosophie, the thinges whiche searche nature, and the sciences, whiche with subtile sillogismes séeke out the beginnings and endes of thinges. Whiche truely no man knoweth what other certaintie they have besides the crcdite of their teachers. The Poetes firste professed this, of the

Chapter 50: Of the Principles of natural thinges

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which they say that Prometheus, Linus, Museus, Orpheus and Homer were the firste inventours. What truth can then Philosophie give unto us, sithe it tooke beginniges of the trifles and fables of Poetes: the whiche Plutarcke proveth to be true

with manifeste declarations, to wéete, that al the sectes of Philosophers had their beginnunge of Homer, and Aristotle himselfe confesseth that naturally Philosophers are, studious of fables: Some doo divide the Philosophers into nine, some into ten sectes, but Varro hath divided them in a farre greater number. But if any will assemble togeather all the Philosophers, neverthesse it cannot be knowne emonge them, which ought to be called the better secte, and to whose opinions wée shoulde rather obey: they doo so muche strive and disagree emong themselves in all thinges, and doo maintaine this perpetuall strife, from age to age: and as Firmiane saith, one secte will subverte an other, that shée maye establish herselfe and her doctrines, neither any both graunt that the other hathe knoweledge, leste that shée confesse that shee is ignoraunt. And although Philosophers disputeth and judgeth of all thinges, yet shée is certaine of nothings: wherefore I knowe not whether I shoulde accompte Philosophers emonge beastes, or emonge men: they séeme to surmount brutish beastes because they have reason and understandinge: but how shall they too accompred menne, whose reason cannot perswade do constant and certaine thinge, but doth alwayes waver in mutable opinions, whose understading doubtful at every matter knoweth not what it shoulde hothe or folowe, and that this is true we will nowe at large declare. Of the Principles of natural thinges. Cap.50. There is a very gréevous battaile fought emong the gravest Philosophers concerninge the Principles of naturall thinges whereupon all this science is

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grounded, and yet the matter is before the judge, they alleage persuadinge and invincible reasons of contraries, whiche of them hathe spoken beste. For Thales Milesius judged the firsts wise man by the Oracles of Apollo, would, that all thinges shoulde be made of water. G1 Anaximander his auditour and successoure in the schole, sayde, that the beginninges of thinges be infinite: Anaximenes his scholler affirmed that, the ayre was an infinite beginnunge of thinges: Hypparchus, and Heraclitus Ephesius, the fiere: to these after a forte doo Archelaus the Atheniane, and Anaxagoras the Clasomeniane agre, that the beginninges were infinite as it were certayne small and confused partes, but afterwarde set in order by the will of God. Xenophanes saide that one was all thinges, and the same not moveable: Parmenides, hotte and colde, as the fiere which moveth, and the earth which facioneth: Leucippus, Diodorus, and Democritus, the full and the empty. Diogenes the frée sayd, that it was the aire, which hath yet in it the divine reason. Pythagoras the Samiane, would that

number should be the beginning of thinges unto whome agréeth Alcmeon Crotoniates. Empedocles the Agrigentine, strife, frendship, and the foure elements: Epicurus the beames of the sonne, and the emptie: Plato and Socrates, God, the forme conceived in the minde, and the matiere. Zeuo, God, the matiere, and the Clements, Aristotle, the matiere to the appetite of the forme by privation, whiche he placeth the thirde emonge the beginninges, contrarye to that whiche he hathe taught in an other place that woordes of divers significations shoulde not be reckened, wherefore some Peripatetikes of latter time, in place of privation have set a certaine movinge, that gathereth bothe togeather, which sith it is accident, howe shal it be the beginning of substaunce: or who shalbe the mover of that moving: therefore the Philosophers of the Hebrewes have determined that matiere, forme, and life are the beginnige of thinges. -notes- G1 The opinions of sundrie Philosophers cócerning the beginnings of naturall thinges.

Chapter 51: Of the number of worldes, and howe longe they shal endure

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Of the number of worldes, and howe longe they shal endure. Cap.51. THese Philosophers also doo neverthelesse disagreee from themselves when they dispute of the worlde: Thales sayde, that there was but one worlde, and the same to be made by God: Empedocles in like manner one, but that it was onely a small parcell of the whole. G1 Democritus and Epicurus helde the contrarye that there were infinite worldes, whome Metrodorus their scholler folowed sayeing, that there are innumerable worldes bicause the causes of them be without number, and that it is no lesse folie to saye that in the universall is but one worlde alone, no otherwise th one eare of corne to grow in a fielde. Aristotle, Auerrois, Cicero, and Xenophanes say that it is everlastinge, and that it shal never sustaine corruption, For seing that they cannot perceive (as Censorinus saithe) whether the egge or the birde be firste eugendred, seinge that it is not possible that an egge should be layde without a birde, and a birde begotten without an egge: for this cause they have beleved that this world, and the beginnige and ende of everye begotten thinge was everlastinge with a perpetual revolution. Pythagoras and the Stoickes have sayd that it was made by God, and that sometimes asmuch as is of his nature shalbe cósumed: to the whiche Anaxagoras, Thales, Hierocles, Auicenna, Algazel, Alcrneus, Philo the Hebrewes doo consent, but Plato affirmeth, that it was wrought by God according to his owne example, and never to have end. Epicurus holdeth the contrarye, that it shall

utterly be destroyed. Democritus teacheth that the world was once made, and shal once be destroyed, and never be repared againe. Empedocles and Heraclytus the Ephesiane affirme that the worlde not once but alwaies is made and destroyed. But let us entreate a little of an other particuler thing, which they saie dothe specially procéede of some naturall cause, S -notes- G1 The opinions of philosophers concerning the world.

Chapter 52: Of the Soule

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as of the earthquake, they cannot yet agré in findinge it out, but wandering thorow many thinges, Anaxagoras hath sayde that the aire is the cause thereof, Empedocles the fiere, Democritus and Thales Milesius the water: Aristotle, Theophraste, and Alberte the winde or vapour under the earthe: Asclepiades chaunce or ruine. G1 Possidonius, Metrodorus, and Calisthenes the Ladies of destinie. Seneca and others beinge divided into divers opinions have in vaine searched out the cause of that effecte: therefore the ancient Romans when they perceived or worde was brought them that the earth quaked, they commauded holy daies to be kept but they published not for what God they shoulde be observed: bicause it was then uncertaine by what force or by what God the earth quaked. Of the Soule. Cap.52. BUT if we wil understande of them anye thinge touchinge the Soule, they doo muche lesse agré: For Crates the Thebame saith that there is no soule, but that the bodies be so moved by nature. G2 But they whiche have confessed the soule, many of them have thought it to be a very subtil body spreade in this grosse body, but some of them have sayde it to be firy as Hipparchus and Leucippus, with whiche after a sorte the Stoickes doo agré, saieinge that the soule is a very hotte sprite, and Democritus saithe that it is a moveable and firy spirite put betwéene the Atomi, that is, undividable parts. Other have sayde that it is the ayre, as Anaximes and Anaxagoras, Diogenes the Cinick, and Critias, to whome Varro doth assente sayeinge: the soule is the ayre received into the mouthe boyled in the lightes, tempered in the harte, and dispersed thorowe the bodye. Some have sayde of water as Hippias. Other of the earthe as Heliodorus and Proponides, with whiche after a sorte doo agré Anaximander and. Thales bothe felowe citisens of Milesia. Other -notes- G1 The opinions of Philosophers touchinge the earthquake. G2 The opinió of the philosophers touchinge the soule.

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would have it to be a spirit mired of the fire and the ayre, as Boetes and Epicurus. Other of the water and the earthe, as Zenophontes. Other of the earthe and the fiere as Permenides. Other of bloud, as Empedocles, and Circias. Other a thinne spirite dispersed thorowe oute the bodie, as Hyppocrates the Phisition. Some, fleashe with the exercise of the senses, as Asclepiades. Manye other also have beléeved, that the soule is not that small bodye, but a certayne qualitie and complexion thereof spreadde thorowe every parte thereof, as Zeno Cithicus: and Dicearchus defineth the sould to bée the complexion of the foure Elementes: and Cleanthes, Antipater, and Possidonius saye that it is heate or a hotte complexion, to whom Galene ye Pergamenaine doth agré. Ther bee other also, whiche have sayde, that the soule is not that qualitie or complexion, but resident as it were at some point thereof in some certayne part of the body, as in the hart, or in the brayne, from thence governinge the whole body, in the number of whiche are Chrysippus, Archelaus, and Heraclytus Fonticus, whoe sayde that the soule was lighte. There are others besides, whiche have beléeved that the soule is a certayne more frée thinge, as some frée pointe bounde to no parte of the bodye, but secluded from all determinate setlinge of the bodye and wholly presente at every parte of the bodye, whiche whether complexion hathe begotten, or God created, is notwithstandinge come out of natures lappe. Of this opinion were Xenophanes, Colophonius, Aristoxenus, and Asclepiades the Phisition, who sayde that the soule was an exercising together with the senses, and Critolaus the Peripateticke sayde that it was a quintessence: And Thales Milesius sayde that the soule was an unquiete nature, movinge herselfe. And Xenocrates calied it a number movinge it selfe: whome the Egyptians doo foilowe, sayeing that the soule is a certayne force passinge into all bodyes: and the Caldees woulde have it to be a vertue without a determinate S ij

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forme, the whiche yet receaveth into it all straunge formes: al truely doo agré in this, that the soule is a certayne nimble force to move, or els to be a certaine highe harmonie of the bodyly partes, but yet dependinge upon the nature of the body. And the divelish Aristotle foloweth their steppes, who finding out a newe woorde calle the Soule Eutelechia, that is to witte, the perfection of a naturall instrumentall bodye, havinge: life in power, the whiche perfection géeveth it beginninge of understandinge, féeling, and movinge. And this is the féeble definition of so an approved Philosopher concerninge the soule, whiche dothe not declare the substance, nature, or beginninge thereof, but the

affections thereof. Furthermore there are besides all these, others which have sayde that the Soule is a certayne Divine substaunce, whole and not to be devided, and presente to all and every parte of the body, in suche wise procéded from the incorporall maker, that it dothe depende on the onely vertue of the worker, not on the lappe of matier. Of this opinion were Zoroastes, Hermes Trismegistus, Orpheus, Aglaophemus, Pythagoras, Eumenius, Hammonius, Plutarch, Porphyrius, Timeus, Locrus, and the Divine Plato whoe sayde that the soule was a beinge or a substaunce whiche moveth it selfe endewed with understandinge. Eunomius the Bishop agréinge partely with Aristotle, partely with Plato, defineth the soule to be an incorporall substaunce made in the body, upon the which definition he afterwarde grounded his opinions. Cicero, Seneca, and Lactantius saye, that menne are altogeather ignoraunte what the soule is. Beholde you see howe muche they disagree emonge themselves concerninge the substaunce of the soule, and doo no lesse ridsculousiye varye emonge themselves aboute the seate thereof: for Hyppocrates, and Hierophylus place it in the ventricles of the brayne. Democritus in all the bodye. Erasistratus in the uppermoste skinne of the brayne. Strato,

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in the space betwene the eye browes: Epicurus, in all the breste. Diogenes in the hollowe vaine of the harte. The Stoickes and Chrysippus, in all the harte, I breath whiche is aboute the harte. Empedocles in the bloud, unto whom Moses doth agré, who hath for that cause forbad men to eate bloude, because the life of a living thinge is therein: Plato, Aristotle, and the other noblest Philosophers, in all the body, but Galene supposeth that every parcell of the bodie hathe his soule, for in this wise he speaketh in his booke of the utilitée of partes: there are also many partes in livinge thinges, some greater, some lesser, and some not able all manner of waies to be divided into the likenesse of livinge thinges, but necessarily every soule standeth in néede of all these: for the bodie is the instrumente thereof: and therefore the partes of livinge creatures doo much differ one from an other, because the soules doo. I doo not thinke good in this place to passe over the opinion of Beda the Divine, who writtinge upon Marke saith, the principall place of the soule is not, as Plato saithe in the braine, but accordinge to Christe, in the harte. Concerninge the continuaunce of the soule, Democritus and Epicurus saie, that it dieth together with the bodie. Pythagoras and Plato affirme that it is immortall, and going out of the bodie, fleeth to ye nature of his kinde: The Stoickes standinge as it were in the middest betwene these, saie

that the soule doth forsake the body in such sorte, that the soule
whiche is diseased in this life, and avauuced with no vertues
dieth togeather with the bodie: but if it be adourned with
Heroicall and noble vertues they suppose that it shalbe
accompaignd with everlastinge natures, and enter into the
highest dwellinges. Aristotle saithe that some partes of the soule,
which have corporal seates, be unseperable from them, and die
together with them: but that the understandinge, whiche hath
no instrument of the bodie, as perpetuall, is seperated from that
whiche is corruptible, but he speaketh so couertly and doubtfully,
and nbs; ;;S iij

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that his interpretours doo hitherto dispute of this thinge.
Alexander Aphrodiseus saith plainely, that hereby he hath made
the soule mortall, of the same opinion emonge our men is
Gregorie Nazianzene. Against these is Plato, and of the Christians
Thomas of Aquine is at daggers drawinge in the defence of
Aristotle, and saith that he hath thought well touchinge the
immortalitée of the soule, Auerrois that woorthy commentour
upon Aristotle supposeth, that every man hath a proper soule,
but mortall, but yet that mans minde, or let us call it
understandinge, is every where bothe before and behinde,
euerlastinge: but that all men, or mankinde have one, whiche
onely we should use in our life. Themistius saithe, that Aristotle
hath sette out one onely active minde, but the same capable and
manifolde, and hath made bothe perpetuall. G1 Moreover it is
come to passe by meanes of these Philosophers, that also
emonge Christian devines there is growen a discorde touchinge
the beginning of soules, some of which saie that the soules of all
men were made in heaven from the beginnunge of the worlde,
emonge whom of many there is one Origines a very well learned
man. Augustine also supposeth that the soule of the first parente
toke his beginning with the heav ly creatures, and that it is more
auncient then the bodie, and that after he had considered and
behelde a dwellyng place méete for him selfe, he chose it
willingly, albeit he semeth not to affirme this very constantly and
boldely. Some suppose that one soule is begoten of an other, as
a bodie of a bodie, in whiche opinion Apollinaris bishop of
Laodicea, Tertullian, Cyrillus, and Luciferanus were: againste
whose Heresie Hierome doth strongly dispute. Some saie that all
soules be dayly created: these doth Thomas of Aquine follow
fightinge with a peripateticall argument in this manner: that sith
the soule is the forme of the bodie, shée ought not to be created
aparte, but in the bodie: the which opinion is already well néere

approved of al the schole of -notes- G1 The disagreement of divines cōcerning the Original of the soule.

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the divines of late time: I let passe the degrés of soules, their aseendinges, and descendings, whiche the Origenistes have brought in, but not maintayned by the holy Scripture, nor agréable to Christian doctrine: so that there is no certaintée neither emonge Philosophers, nor emong devines touchinge the soule. For Epicurus and Aristotle make it mortall; Pythagoras leadeth it aboute. And there are some (as Petrarcha saithe in a certaine place) which draw it to his bodie: there be also some which spreade it upon the bodies of livinge thinges, there be other which restore it to heaven, there be some which constraine it to goo wandring about ye earth, some put it into Hell, other denie it, there be of these whiche would have everie soule to be created by her selfe, other which thinke that they were al created together: these be his woordes. There was Auerrois moreover who presuming to speake some very marveilouse matter, made (as I have saide) a unitie of the understanding. The Manichean Heretikes saide there was but one soule of all or uviversall thinges dispersed into all bodies as well livinge as not livinge: but that they did lesse participate whiche séemed unto us without soule, and more the livinge, but muche more the heavenly: and so at length they conclude, that the particulare soules be but partes of the universall soule. Plato also doth anouche that there is one soule of al the universal: but others of the particulars, as who would saie that severally the universall is livinge in his owne life, and by themselves also the particulars live. Furthermore some doo affirme one kinde of soules, others not one but twoo, the reasonable and the unreasonable: some, many, and so many as there be kindes of livinge creatures. Galene the Phisition thinketh that diverse soules be in diverse creatures accordinge to the kinde, besides this he also placeth many soules in one bodie. There are also some, whiche make twoo soules to be in a man, the sensitive of the begetter, the other intellective of the creatour:

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emonge whom is Occam the devine. Plotinus saithe that the one is the soule the other the understandinge: and Apollinaris is of ye same opinion. Some make no difference betwene the soule and the understandinge, but saie that it is the principal parte of the substaunce of the soule: but Aristotle thinketh that this is in power therein, and that by action it cometh upon it from abroad and that it availeth not to the nature and being of a man, but to

the perfection of knowledge, and contemplation. And therefore he affirmeth that fewe and onely Philosophers have that whiche is called understandinge in action. And verily there is yet great disputation among the Divines, whether in dead bodies (whiche was the Platonians opinion) there remained memorie and perceaving of the thinges, whiche they haue donne and left behind them in their life time, or utterly have forgotten them, whiche thinge the Thomistes doo stifly maintaine with their Aristotle, and the Carthusians doo establishe it with the example of that divine of Paris returned from Hell, who being demanded, what he had remaininge of his knowledge, he answered: that he knew nothinge but paine: and alleaging the saying of Salomon, there is no reason, no knowledge, no riches in Hell, he sémed to them to conclude, that there remained no knowledge to ye dead. The which thinge is yet manifestly against not so much the opinion of the Platonians, as against the autorité and veritée of the Scripture, seinge the Scripture saith, that the wicked shal see and know, that he is God: yea moreover they shal render an accompte also not onely of al their déedes, but also of their idell woordes and thoughtes. There are moreover some whiche dare to write and declare many thinges of the appearaunce of soules, and thinges oftentimes farre from the Evangelicke doctrine and holy Canons: and albeit the Apostle commaunded that we ought not to beleve the Angels from Heaven, if thei should declare any thinge contrary to that whiche is written, the

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Gospel in such wise abolished amonge them, that they doo sooner and rather beleve a dead man restored to life, then the Prophetes, then Moses, then the Apostles, and Evangelistes. Suche verely was the doctrine and opinion of the ritche man buried in Hell, who beleved that then his brothers whiche were alive should beleve, if a dead man wente to them, and did beare witnesse to them. To whom thus belevinge Abraham spake in the Gospel sayinge: If they beleve not Moses and the Prophetes, they will much lesse beleve, if one be sente them from the dead. I doo not yet therfore altogether denie the holy appearaunces of the dead, the warninges and the revelations: but I doo monishe you that they are to be muche suspected, sith that Satan very often chaungeth him selfe into the Angell of light, and counterfaiteth the likenesse of Soules: wherefore the Ancour of faith is not to be fastned on them, but they ought devoutely to be accepted for edification, as other thinges whiche are not in the holy Cannon, or the Apocriphe. There are caried aboute of these trifles many fabulouse Bookes, of Tundall, and that whiche

is entituled, the Consolation of Soules, and others with whose examples, certaine preachers doo feare the ignorant people and get giftes of them. A certaine Frenche protonotarie, a lewde fellow and an abuser hath also writen not longe since, a table of a certaine spirite of Lions. But amonge the commended writers, Cassianus and James of Paradize a Carthustan doo entreate of these thinges: yet there hath bene at any time no sownde truthe or hidden wisdom, which might edifie the saluation of our soules, revealed by these apperaunces of soules: but onely Almesse déedes, Praying, and Fasting, and other woorkes of Christian pietie have bene perswaded: whiche thinges yet be farre better, and more availeably taught by the holp Scripture, and commaunded by the Church. Of these apperaunces I have writen at large in our Dialogue of man, and in the Bookes of hidden Philosophie: and nbs; T

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but now lette us retourne to the Philosophers. All the Pagans whiche have helde opinion that the Soule is immortall, with a common consent doo affirme the departure of the soules, and that reasonable soules goo into unreasonable bodies, and even unto plantes for certaine spaces of time, or as otherwise it shall happen. It is saide that Pythagoras was the authour of these departures, whereof Ovide in his Transtigurations singeth in this sorte: The soules immortall are, and aie forsakinge their first seate Received in they live, and dwell in house newe and greate. For I my selfe remember well in time of Trojane warre, That I Euphorbus was the Sonne of Panthus, in whom farre Did Menelaus in time paste, thrust in a weightie speare: I knewe the shielde whiche I did earst, in my leafte hande eke beare: Not longe agoe in Argos towne, in Junos temple there. Timon, Xenophanes, Cratinus, Aristophon, Hermippus, Lucianus, and Diogenes Laertius have writen many more thinges of this Pythagoricall passage or departure: but Iamblicus, and many other togeather with Trismegistus doo agré that the soules departe not onely from men to unreasonable living creatures, nor from them to men, but from unreasonable living creatures, to other of that kinde, and from men to men. But there are also Philosophers emonge whome is Euripides the follower of Anaxagoras, and Archelaus the naturall Philosopher, and after them Auicenna, which saie that the first men grewe out of the Earth in manner of Hearbes: herein no lesse ridiculous to the Poetes, which write emonge their Fables

Chapter 53: Of the Metaphisickes, that is, thinges supernaturall and the Science of them

that certaine men grewe of the sown téeth of Serpentes. There be whiche utterly denie Generation: as Pirrho the Eliensian, and there be which denie movinge, as Zeno. Of the Metaphisickes, that is, thinges supernaturall and the Science of them. Cap.53. BUT let us goo farther and shewe that these Philosophers doo not onely contend for the thinges, which are in the nature of thinges, but also for the devises of their imaginations, and for the thinges, which be grounded upon no principels, neither is it certaine whether they be or not, as things which be thought to abide without bodie and matier, and by them termed, devided formes: the whiche because they be not in the nature of thinges, but are supposed to be above nature, therefore they call them transnaturall or Metaphisicke: from hence have spronge these infinite opinions and on every side repugnante to themselves of the Godes, no lesse wicked, then vnlearned: For Diagoras the Milesian, and Theodorus the Cyrenaicke have saide that there is no God at all: But Epicurus saids that there was a God, but that he had no care of earthly thinges: Protagoras saide that it could not be knowen whether, there were a God or not. Anaximander thought that the Goddes had a beginninge and endinge, and that in longe distaunce of time they were borne and died. Xenocrates saide that there were eight Gods. Antisthenes was of opinion that there were many populaire, Gods, but one naturall the greate artificer of the whole. But many of them fel into so great madnesse that they wrought with their owne handes the Gods whiche they woorshipped, as the image of Bel was emonge the Assirians, yet it is a wonder howe Hermes Trismegistus doth in his Esculapius extol these carved Gods. But they speakinge of the divine substaunce, Thales the Milesian T ij

saide that God was a minde, whiche hath made al things of water: Cleanthes and Anaximenes, saide that the aire was God: Chrysippus, a naturall force endewed with reason, or els a devine necessitie: Zeno, a divine and naturall lawe: Anaxagoras an infinite minde moveable by it selfe. Pythagoras, a minde whiche is intentive and goeth thorow the nature of all thinges, whereof al thinges receave life. Crotoniates Alcmeon, saide that the Sunne, Moone, and the other starres were Gods. Xenophanes would have at that which is to be God. Parmenides maketh God to be a certaine continuall circle of light, which they call Stephanen, that is to saie, a Corone, Aristotle as though a sufficient sure knowledge of the Gods might be had by the movinge of the heavens, hath imagined the Gods to be of their

nature, and doth sometimes attribute the divinitie to the minde, sometimes be saithe that God is the heate of the heaven, sometimes he maketh the world to be God, sometimes he maketh an other God prefidente over it. Theophraste followeth him with the like inconstauncie. I leave to speake what Strato, Perseus, Aristo the scholler of Zeno, Plato, Xenophon, Speusippus, Democritus, Heraclides, Diogenes the Babilonian, Hermes Trismegistus, Cicero, Seneca, Plinie, and the rest have thought hereof, whose opinions yet doo not farre disagreee from the firste, and already recited. I mighte also renne over the residew of their debates, and monsters of woordes, of the Ideas, of the incorporals, of the undivisible partes, of Hile, of matier, of forme, of the emptie, of the infinite, of eerlastingnesse, of destinte, of the transcendentales, of the introduction of formes, of the matier of the Heaven, whether the starres be made of the Elementes, or of the quinte essence, whiche Aristotle bringeth in, and of other like thinges, which minister occasion of beléese, of doubte and of contention to witlesse parsons, but I suppose that I have made sufficient declaration howe muche the Philophers varie among them selves concerning the truth, the

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néerer unto whom a man commeth, the further he goeth from the truthe, and swarveth from Christian Religion. For this cause wée knowe that John the xxij. Bishop of Rome did erre: whiche would that ye blested soules should not see the face of God before the day of Judgement. We knowe that Juliane the Apostata did sense Christ, not for any other cause, then that he being ever studious of Philosophie, beganne to skorne and contemne the basenesse of the Christian faith. For the same cause Celius, Porphyrius, Lucianus, Pelagius, Arrius, Manicheus, Auerrois, and many other have so barked againste Christe, and his Church. Hereof is risen this proverbe emonge the common people, That the greatest Philosophers are wonte to be the greatest Heretikes: but Hierome also calleth the the Patriarkes of Heretickes, and the firste begotten of Egypte, and the barres of Damascus, spoken as true as maye bee. G1 For what Heresies so ever have benne at any time, they al have flowed out of the fountaines of Philosophie, as from their firste séede plotte. G2 Hereby all divinitie is wel neare corrupted, and in stéede of evangelicke Doctours, false prophetes, Heretikes, and Philosophers are sprong up, which have made the holy Scriptures of God equal to the inventions of man, and have defiled them with the marveilous opinions of men and have reduced the playne diusnisse (as Gerson saithe) to caveling and sophistical bablinge, and to the monstrous Mathematikes. The whiche Paule

the Apostle forseinge doth so often exhort and bid us beware, that none do not spoile and misleade us thorow Philosophie. Augustine doth maintaine and defènde the Church of God from it. And well neare all the other divines, and holy Fathers have thought méete to bannishe it farre of and utterlye to route it out of Christian schooles. Neither doo there want examples of Pagans, whome we have reade sometimes to have donne the like. For the Athenians did put Socrates to deathe the Father of Philosophie, and the Romans bannished the T iij -notes- G1 A proverba. G2 Divinitie corrupted by philosophie.

Chapter 54: Of Morall Philosophie

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Philosophers from their citie, the Messanians, and Laconians did never receive them: and whiche is more, in the time of Domitiane they were bannished out of Rome, and also forbidden al Italie. There is extant also a decree of Kinge Antiochus againste younge men whiche presumed to learne Philosophie, and also againste parentes, whiche did allowe their childerne to studie it. Neither were they onely condemned and bannished by Emperours, and Kinges: but in writen bookes reproved by very well learned men: in whose number are Phliasius, and Timon, whoe wrote a booke entituled Syllos in the dispraise of Philosophers: and Aristophanes, whiche wrote a comedy againste them, whiche is entituled the Cloude: and Dion the Prusean wrote a very eloquente Oration againste Philosophers. Aristides also wrote a very eloquent Dration againste Plato for the foure Nobles of Athens: Hortensius the Romaine also a very eloquente man and of a very noble familie inveyed againste Philosophie with very stronge reasons: but this sufficeth which is spoken. Of Morall Philosophie. Cap.54. MOreover then this, if there be any Philosophie or Doctrine of manners, as some will, and suppose that this doth not so mutche consiste of weake reasons of Philosophers, as of divers use, custome, observation, and practise of common life, and that it is mutable according to the opinion of times, places, and menne, whiche with threatninges, and flatteries they teache to children, and to the elder sorte with lawes, and punishment, naturall industrie hath given some thinges to menne, which they cannot be taught: but thes take place by right or wrong, accordinge to the use of time, and agréement of menne: whereof it commeth to passe, that, ye whiche at one time was vice, an other time is accompted vertue: and that whiche in one place is vertue, in an other is vice: that whiche to one is honeste, to an other is dishoneste: that

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whiche to us is juste, to other is vnjuste, according to the
 opinion, or lawes of time, of place, of estate, and of men.
 Emonge the Athenians it was leeful for a man to marry his owne
 sister: but that emonge Romaines was accompted a wicked acte:
 in time paste emonge the Jewes, and at this daye emonge the
 Turkes it is léefull for a man to have many wives, and concubines
 also: this emonge us Christians is not so wicked as infamous and
 dishonest. It is accompted a prayse in Gréece for yonge men to
 have many lovers. And finally emonge these nations it is no
 shame for men nor women to goo out upon a stage and to be a
 spectacle to the people whiche thinges not withstandinge
 emonge the Latines and Romaines were thought vile, infamous,
 and very dishonest. Yet the Romaines were not ashamed to cary
 their wives to bankets, and to bringe them into open
 assemblies, and to enhabite the formoste parte of the house, but
 in Gréece the wife goeth not to bankettes excepte it be to their
 kinsfolke, and useth to be no wher but in the innermost part of
 the house, where no man commeth, excepte he be a very neare
 kinsman. The Egyptians, and the Lacedemonians accompted it a
 honorable thinge to robbe, emonge us théeves are hanged by
 the necke upon the gallows. Julius Firmicus in his Astrologikes
 writing to Lollianus saith: Some nations be so facioned by the
 heave, that they be notable for ye singularitie of their proper
 manners. G1 The Scythians doo traiterously kill with horrible
 crueltie of beastly wildenesse. The Italians have alwaies bene
 glorious in princely nobilitie. The Frenchmen, fooles. The Sicilians
 sharpe witted. The Asians, luxurious, and occupied in pleasures.
 The Spaniardes bée preferred before others in prowde boldnesse
 of bragginge. Every nation hath a particulare difference of his
 manners given him from above, by the whiche the one is easily
 knowen from the other, that it is easily knowen of what nation
 one is borne by his voyce, by his speach, by his cómunication, by
 his counsel, by his -notes- G1 The nature and inclinatio of the
 men of divers countries.

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conversation, by his life, by his trade, by his love, and by his
 hatred, by his anger, by his warfarre, and other like exercises.
 G1 For who is that whiche séethe a man goo with a cocke pase,
 with a swearing gesture, with a fierce countenance, with a
 voyce like an oxe, with an unpleasaunt speache, with wild
 manners, with leuse or plaited apparayle, that doth not judge
 him to be a Germane? Doo not we knowe the Frenchmen by
 their modeste goinge, by their wanton gesture, by their mery
 countenance, by their pleasaunte voice, by their gentle
 speache, by their modeste manners, and by their gorgeous

apparell: and the Spaniardes by their goinge, by their manners, and by their pleasaunt gestures, by their loughtie lookes, by their lamentable voyce, by their trime talke, and neate apparel. Wée sée the Italians go some what slowly grave in gesture, vuconstaunte in countenance slacke in their voice, captious in their communication, noble in their manners, and handsome in their apparrell. Wée knowe moreover that the Italians doo bleate in their singing, ye Spaniardes doo waile, the Germanes doo howle, and the Frenchemenne singe with pleasaunte tune and accente. The Italians be grave in their talke, but crastie: the Spaniardes fine, but glorious: the Frenchemen ready, but proude, the Germans unpleasaunt, but simple. In counsayles the Italiane is circumspecte, the Spaniarde, craftie: the Frencheman unaduised, the Germane profitable, the Italiane is cleane in his face, the Spaniarde delicate, the Frencheman aboundaunt, the Germane orderlesse: the Italians are lovinge towardes straungers, the Spaniardes pleasaunt, the Frenchemen courteous, the Germans rude an unapte for intertayninge, the Italians are wise in companye, the Spaniardes warie, the Frenchemen gentle, ye Germans imperious and intollerable, the Italians be jelouse in love, the Spaniardes impatient, the Frenchemen lighte, the Germans ambitious. The Italians be secrete in their hatredes: ye Spaniardes -notes- G1 The differences of every natió.

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constaunt, the Frenchmen menacing, the Germans, revengers: the Italians are circumspecte in dooinge their businesse: the Germans painefull, the Spainardes vigilaunt, the Frenchemen careful. The Italians be valiant in the fielde, but cruell, the Spaniarbes craftie, and gréedy: the Germans cruel, and setters, to sale: the Frenchm couragious, but unaduified: the Italiás extel in learning, the Spaniardas in navigation, the Frencheman in civilitie, the Germans in religion and handy craftes. And every nation what soever it be either civill or barbarous hath his peculiare manners and customes geven to them from the influence of the heavens, divers from the other, whiche cannot chaunce under any Arte, or Philosophie: but doo growe in men be a naturall vertue alone without any learning. But let us turne our talke to them, which have put in writing the learning of these thinges. There doubtlesse havinge don the dutie of the Serp t have give us that fruite by eating wherof we may learne to know good and ill. G1 This is the firste pestilente opinion of them, whiche holde that the good and the ill shoulde be knowne, and by this meanes they saye, that men maye the better séeke vertue and shune vice. But howe muche more sure and

profitable, and also howe much more happie should it bée, not onely not to doo evils, but altogether to be ignoraunt of them also. Who is he that kneweth not, that thorowe this aloue all wée were made miserable, when the firste parentes of mankinde learned what was good and what evill: but peradventure Philosophers shoulde therefore be pardoned for this erreure, if they under the name of vertue and goodnesse did not also teache as very wicked mischietes and filthie vices. There are many sectes of them whiche have entreated of manners, as the Academicke, the Cyrenaike, the Eliacke, the Megaricke, the Cynicke, the Eroiticke, the Stoicke, the Peripateticke, and many others. If these emonge others hathe that Theodorus written Philosophicallie in this manner, whoe as U -notes- G1 Against the opinion of philosophers touchinge the learninge of sciences.

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writers do make mention, was called a God to witte, the wise shal give his mind to theft, to adultery, and to sacrilege, when time shal serve, for none of these vices is dishonest by nature. G1 But if the vulgare opinió be take away from them, which was made by the vilest sorte of fooles and ignoraunt persons, a wise man maye openly use the company of Harlots without any shame to him being taken in the deede doing. There be other opinions of this divine Philosopher, then the whiche I wotte not if any thinge more dishonest maye be spoken, savinge that masculine veneri which wée have read to be approved by Aristotle and grauted in Candie with a law made therupon, whiche luxuriousnes or Acte more the beastly is also renowned by Hierome the Peripateticke after this maner sayeing: that by the meanes therof many tirannies have bene take away. G2 But the woordes of Aristotle in his pollitickes, where he thinketh it available to the commó wealth, that the commó people should not have many childern, be these: Many things hath the maker of lawes wisely and diligetly ordained for the temperaunce of meat, as a thing very profitable, and touching the divorcem tes of women: to the end that they mighte not bringe foorth a superfluous multitude, he commaunded that the companie of men shoulde be used. This is that Aristotle whose manners were reproved by Plato, whereof grew the hatred and ungratefulnes of him towards his maister, whoe fearinge the Judgemente of his wicked life préevly and spéedely fled from Athens, who beinge very unthanckfull towards his benefactours with the venime of the Water of Stix flewe that greate Alexandér, by whome he hathe bene so largely and nobly avaunced with authoritie and dignitie, and which had put his life, his body, and his soule into his handes and restoared his countrie. Whiche Aristotle also

havige a false opinion of the soule, sayde, that after deathe there was no place of joye: whoe havige robbed, and malitiously interpreted the sayeinges of the -notes- G1 The preceptes of Theodorus the Philosopóer. G2 Buggerie allowed of Aristotle.

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auncientes by theste and false accusations gotte a prayse of wit, yea moreover havige lewdly spent many good dayes, and thorowe the immoderate desire of knowledge fallinge madde slewe him selfe, beinge made a woorthy sacrifice for the devils whiche taught him knoweledge: a very woorthy Doctoure doubtlesse at this daye of the Latine schooles and whome my divines of Colene have reckoned emonge their saintes, whiche have made a booke, and put him in printe with the title of the salvation of Aristotle: and an other also in verse of the life and deathe of Atistotle, whiche they have expounded with a glose of divinitie: in the ende of whiche booke they conclude that Aristotle hath bene the fore runner of Christe in natural thinges as John the Baptiste was in frée thinges. G1 But that wéemaye not good farre astraye from the purpose, let us heare, what the Philosophers thinke of felicitie and of the soverayne good: for some have placed this in pleasure, as Epicurus, Aristippus, Guidus, Eudoxus, Philoxenes, and the Cyrenaickes, other have accompted it in honestie joyned with pleasure, as Dinomachus, and Calipho, other have placed it in the firste begotten of nature, as Carneades and Hierome the Rodiane: other in lacke of paine; as Diodorus: other in vertue, as Pythagoras, Socrates, Ariston, Empedocles, Democritus, Zeno Citicus, Cleanthes, Hecaton, Possidonius, Dionysius the Babyloniane, and Anthistenes, and all the Stoickes, and many of our divines after a sorte agréinge to them, doo hitherto dispute of the knitinge together of vertues, and what that common foundation of felicitie is wherein all vertues ought to agré. For excepte all vertues doo méete together, they never make a man blessed, yea if one alone shall wante: Then sithe the vertues bée emonge themselves unlike, and after a sorte contrarye, liberalifie, and sparinge, Magnanimitie, and humilitie, mercye and justice, contemplation, and carefull laboure in continuall woorke, and many other suche lyke, excepte they U ij -notes- G1 The opinió of philosophers concerning the soverayne good.

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all agré in one, they cannot be nomore called vertues but vices. But Ambrose and Lactantius folowinge Plato in his common wealthe, thinke that to be justice wherein they all ought to

agrée, other temperaunce whiche setteth a meane in all thinges, other pietye as Plato woulde in Epimenides, other charitie, without whiche theire is no profite in vertues as Paule thinketh, and hitherto dothe Thomas, Henrye, Scotus and others dispute upon these thinges. But let us retourne agayne: some have put felicitie in fortune, as Theophraste: but Aristotle in fortune joynd with the Primigenij, and with the vertues, but that is more, in pleasure, but painted with the goodes of vertues, as who woulde saye that Epicurus defendeth not his pleasure with these goodes, finally the other Peripatetickes, in speculation. Herillus the Philosopher, Alcidas, and many of Socrates secte, supposed that science was the soveraigne good: but the Tiberina people adjoyninge to the Calibes of whome Apollonius and Pomponius have made mention, sayde that lasciviousnesse, and laughter, was the chiefe felicitie. There are also some whiche have put the soveraygne good in silence, but the Platonians with theire Plato, and Plotinus doo alwayes savouring of heavenly thinges have placed felicitie with the soveraygne good in concorde. Bias of Priene in wisdom, and Boristhenes in prudence, Thales Milesius in the layeing together of these thinges. Pittacus the Mitelenian, in well doinge: Cicero, in immunitie from labour and businesse: but this cannot be founde but in God alone. I passe over the other meane Philosophers, whiche have taken awaye all felicitie, as Pirrho of Elea, Euricolus, and Xenophanes, and them whiche have placed the chiefe felicitie in glorye, in honoure, in power, in reste, in riches, and in suche like thinges, as Periander the Corinthian, and Licophrone, and they of whiche the Psalmist speaketh: whose mouth hath spoken vanitie, and their right hand is the right hand of iniquitie.

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Whose sonnes are as yonge plantes in their youth: And their daughters adourned and trimmed like the Temple. Their store houses are full, baidinge from one into an other: their sheepe are full of yonge abounding in lambes, and their Oxen fat. There is no ruine in their headges, nor in the passingeire, nor crie of them in ye streets: They have called the people blessed, whiche hath these thinges. They be in like manner in contrarie opinions touchinge pleasure, which (as you have harde before) Epicurus thinketh to be the soveraigne God: contrarywise Architas of Tarentum, Antisthenes, and Socrates saie that it is the greatest evill. Speusippus, and some auncient Academickes have saide that pleasure and sorrow be twoo evilles, the one set against the other, and that to be good which standeth in the midst of them, Zeno thought that pleasure was neither good nor evill but

indifferent. Critolaus the Peripateticke, and Plato saie that pleasure is naught, and the baite and parente of al evils. It should be too tedious to recompte the opinions of all men touchinge felicitie, and to make a collection of these thinges, whereof others have writen very many bookes: for Marcus Varro gathered togeather of these twoo hundreth eightie and eight opinions, as Augustine saithe, and I suppose that I have here sufficiently recited the moste famouse of them. But let us now see, how these doo agrée with Christe, and so it shalbe séene that we doo not gette felicitie, a blessednesse by the Stoicke vertue, neither by the Academicke purginge, neither by the Peripateticke speculation, but by faithe and grace in the woorde of God. Ye have harde howe some Philosophers have placed selicité or blessednesse in pleasure, but Christe in hunger and thirste, some in honour, fame, and greatnesse of name, but Christe in sclaunder, and hatred of men, some in the Primigenij, in health, in joye, in lacke of paine: but Christ in wéepeinge, and wailing, some in wisdom, in knowledge, and morall vertues, but Christe in innocentie, simplicitie, and U iij

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cleannesse of hart, some in fortune, but Christ in nicrcie, some in glorie of warre and subduinge of countries, but Christe in peace: some in honour and pompe, but Christe in humilitie; callinge the meke blessed, some in power and victorie, but Christe in persecution: some in ritches, but Christe in povertie. Christe teacheth that perfect vertue is not gotten but by grace geven from above, the Philosophers saie, that it is goten by our owne strength and exercise: Christ teacheth that concupiscence is sinne, the Philosophers contrarywise reckon it emonge the common thinges, which be thought neither vertues, nor vices, and that he doth goo forewarde in vertues whiche hath them reasonably well. Christe teacheth that wee should doo well to all men; and also to love our enimies, to lende fréely, and without rewarde, not to take revengment of any, that we ought to geve to every one that asketh: contrary wise ye Philosophers saie, that we should geve to none but them onely, which doo requite benefite for benefite, moreover it is lawfull to be angrie, to hate, to fighte, to make warre, and to practise usurie. Furthermore they have geven us the Pelagian Heretikes with their frée will and with the instruction and natural light of righte reason. All morall Philosophie, as Lactantius saithe, is false, and vaine, not instructinge to the offices of justics, neither confirminge the dutie and counsailes of man. Finally it is altogeather repugnant to Goddes lawe, and to Christe him selfe, that the glory thereof is

due to none other, then to Sathan. Of Politicke Governance. Cap.55. G1 To this philosophie also belongeth policie, whiche is the Arte to governe the common wealth. There be thrée kindes thereof, that is to witte, Monarchia whiche is the rule of one, Aristocratia, whiche is of fewe, but noble, ritcher, or els of the chieftest, Democratia, which -notes- G1 The partes of policie.

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is of the people, or populaire. Perte to these be the tirannies, Oligarchia, and Anarchia. But writers doo not yet agréer whiche of these is to be preferred. For they whiche faie that Monarchia is beste, doo fortifie theire opinion with examples of nature; sayinge, that as universally there is but one greates God, emonge the Starres and sunne, emonge the Sées one Kinge, emonge flockes of shéepe one leades, emonge heardes of beastes one ruler, and the Cranes follow one: so in a común wealth there ought to be but one Kinge as a heade from whiche the members maie not disagree. This before the other was allowed of Plato, Aristotle, Apollonius, to whome of one men Cyprian, and Hierome consents. But they whiche praise Aristocritia, saie that there is nothinge better to governe weightie matters, then the consultation of many and of the beste agreinge in one opinion. For of many good men, it muste néedes be that the counsailes be good: and that none alone is wise enough, forsomuch as this alone belongeth to God. To this opinio Solon, Ligurgus, Demosthenes, Tullie, and well neare all the aunciente makers of lawes have subscribed, and Moses also: to whome Plato moreover consenteth sayinge that common wealth and Citie semeth unto him to be set in a verie good and most happie state, which is governed by wisemen: G1 whereunto if you thinke boste, let us joigne the governance of noble men, for this opinion is established with the consenes of many. But they whiche have preferred the common wealth ruled by the people, have called it with the goodliest name of all, Isonomia, that is to saie, equalitie of lawe. For there all thinges are put in common, and all counsailes be more certainly receaved of the multitude, wherein no doubtte all thinges are founde. Finally it is wonte to be saide, the voice of the people is the voice of God, therefore it is necessarie that whatsoever pleaseth all men, and whatsoever is ordained by the consense of the common people, is presumed to be a thinge very good and -notes- G1 The saying of Plato

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juste, as it were appointed of God him selfe. In briefe they saie that this government is surer then that of the chieftest personages, because it is lesse subjecte to sedition: for the

people never or seldome are at discorde emonge themselves, but the nobles verie mutche, and verie often. Furthermore in the governemente of the people resteth all equalitie, and libertie oppressed by no mans tirannie; where degrees of honour be equall, and none is better then his neighbour, but every one, and all the multitude by course dothe rule and is ruled. Othanes the Persian, Eufates, and Dion of Syracusis did therefore commend this more then the other, and wee see at this daie that the Venetians and the Swisssers with this Democratia flourish before all the Soveraintees, and Seigniories in Christendome, and have the prize of victorie, and the praise of providence, of power, of riches, and of Justice. Yea and the Athenian common weale in times past rulinge very farre abroad, and mightely was governed by Democratia alone, and all thinges were handled by the people, and emonge the people. And in times past the Romans having proved all the kindes of government did gette the greatest parte of their Empire under the popular Democratia, neither did they stande in worse estate, then under Kinges, and Nobles, but moste of all under Emperours, under whome all their power suffered: shipwarke. It cannot therefore easily be judged which of these three is the better, and moste profitable, since that every one hath his maintainers and defenders. For Kinges to whome it is lawful to do all thinges without punishment at their pleasure, very seldome do governe well, and never rule without sturre of warres. Kinglinesse also hath this pestilent mischief in it, that they also, which in time past were very good men, and allowed by all mens consent, as soon as they had rule in hands as it licence to offende, became presumptuous and verie wicked, whiche was seen in Caligula, Nero, Domitian,

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Mithridates, and many other, and the holy Scripture, also do bewraie it in Saul, David, and Salomon the chosen King of God, and of all the Kinges of Juda, a very few have bene allowed, of the Kinges of Samaria, none. But they whiche now a daies be called Kinges, Emperours, and Princes suppose that they be borne and created not for the people, for the Citizens, for the common sorte, for justice, but to defende and preserve the nobilitie: and doo rule in suche sorte that they seeme that the wealth of all the Citizens is not committed to their custodie, but given them to spoile and sacke, takinge all thinges from all men, and use their subjectes accordinge to their will and pleasure, and do abuse the authoritie given them from above towards their subjectes, charging without ende and measure the Citizens with borrowinge, the common people with subsidies, some with exactions and pillage, other with tributes one upon another. But

if any more modest Princes doo release these thinges, yet they doo it not for the common profite, but for their owne commoditie, sufferinge their subjectes to prosper, that they also maie prosper, and maie have what to robbe when they liste. Yea moreover to the ende they maie purchase the praise of justice, thei ordaine straight lawes, but they attire Avarice and crueltie with justice, they punishe offenders with terrible tormentes, with forfeiture of their goodes and with many other unreasonable and disordinate extremities, herein no better then tirauntes, because they covet to have verie many offenders. For as the mischievous déedes of offenders be the forces of tirauntes, so the multitude of transgressours is the ritches of Princes. I had in time paste in Italie verie familiar conversation with a mightie Prince, whome when on a time I exhorted to appease and mitigate the seditions of the Gibellins, and Guelfins in his dominion, he confessed to me that by the occasion of that broile and takinge of partes he had as good as twelve thousande Ducates in condemnations X

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yearly brought into his treasure. But hereof we will speake more at large in the Booke of politiche nobilitie. But when the chieftest personages have the rule of the common wealth, therein togeather with them dwelleth hatred, anger, and emulation, wherefore very seldome they raigne peaseably togeather, and whilest every man woulde have his opinion to be preferred, and be chieftest in autoritée, there are stired up emonge them private hatredes, whereof oftentimes takinge of partes, seditions, slaughters, and civil warres doo arise to the destruction of the common wealthe. Infinite examples of this mischiefe be written in the Histories of the Gréeke and Latines, and at this daie also many Cities of Italie doo shew themselves piteouse spectacles of them. But almost every man judgeth the government of the people to be worste. Apollonius disswadeth Vaspasiane from this with many reasons: and Cicero saith, that in the common people there is no reason, no counsaile, no difference, nor diligence, and the Poete saith: Th'vensteadfast people severed are in sundrie mindes. G1 And Othanes the Persian saithe, that there is nothinge more presumptuous, nor more foolishe then the multitude of the people: and it is the propertie of the common people to understand nothing, but to renne headlong without advise to doo their businesse, like to a river that runneth with greate violence. Demosthenes also calleth the people a naughtie beaste, and Plato nameth it a beaste with many heades, whereof Horace maketh mention, and Phalaris, writinge to Egesippus saithe: All the people is rashe, madde, slouthfull, very readie to

chaunge opinion into whatsoever shall befall, disloyall, unstedfaste, swifte, traiterous, ful of deceit, onely profitable in voice, ready, and prone to anger, and prayse: hereof it commeth that he, whiche in governinge the common wealth eudevoureth to please the people, perisheth with honeste reproche. G2 But Licurgus the Lacedemonian lawe makes -notes- G1 Virg. Lib. 4. Enead. G2 Ipistol. 77.

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beinge demaunded on a time why in his common wealth he had not ordained a popolare state or government, he aunswered him that asked, make first in thy house a principaltee of the people. Aristotle also in his Ethickes thinketh that the governaunce of the people is worste, and of one, beste of all. For the common people is the head of errorrs, and mistresse of lewde customes, and a greate heape of mischiefes. They cannot be turned with reasons, with authorities, nor with perswations, because the one they understande not, the other they refuse, to hire perswations they are dul and obstinate, whose manners be alwaies very unconstant, desiringe new things, and hatinge them that are presente: neither can they be refrained by the learninge of wise menne, by the institution of Fathers, by the autoritée of Magistrates: nor by the Majestie of Princes: emonge whome the counsailes of wise men were never harde without daunger, or in vaine; whilst the folie of the multitude doth well neare alwaies beare rule: as it is manifest in Socrates concerninge the opinion of the Goddes, to the Athenians, in the Trojane heade concerninge the bringinge in of the horse: in Magius Campanus, who counsailed that Hannibal should not be receaved into the Citie, in Paulus Emilius, who refused the fighte at Cannas, and finally in so many prophecies of Gods Prophetes not harde of the Jewes. Wherefore how can the statutes and ordinaunces of the people be good, if the multitude of the people be almoste continually ignoraunt of the beste thinges, seinge, the greatest parte of them be handie craftes men, and partly also because they doo not consiste and stande in the ballance of equitée and justice, but in number, wherein there are alwaies more ill then good: neither is it guided by the perfect judgement of thinges, but by the opinion and number of the multitude: As Plinie the seconde saithe, the opinions be numbred, but they are not pondered. For in the consultation of ye people that is not of greater authoritie X ij

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which the wiseft men thinke beste, but that whiche contenteth the greatest number. Emonge whom, whereas all are accompted

equall one to another, there is nothinge more unequall, then this égalitée. Wherefore there is nothinge profitably ordained by the confused furie of the multitude, none of these thinges be better repaired whiche were brought to utter ruine, and that is more the thinges which be very well apointed, be rather troubled, and taken awaie by the unlawfull libertie of the common people. Emonge these so divers gouvernementes of common wealthes, many have chosen a policie mingled with two sortes, as that whiche Solon ordained of the Nobles and the people, and after this manner be made all partakers of his honour. Many other also did institute a government mixed of all, as that of the Lacedemonians was. For emong them the Kinge was perpetuall, but he did beare rule onely in time of warre, there was also a Senate made of the richest and the mightiest: they did likewise create out of the common people tenne perpetuall officers called Ephori, whiche had authoritie of life and deathe, representinge the state of the common people. Emonge the Romans in time paste Democratia was mingled with Aristocratia, for the autoritée of the Senate: For many thinges were in the peoples government and some were ruled by the Senate. Nowe a daies in many places the Kinges and Princes rule at their pleasure, yet they use noble men, of provinces, and Magistrates in their counsailes, and exploitinge their affaires. And hereof riseth a doubte, which comon wealth is saifer, whether that, wherein there is a naughty Prince, a good Counsailers, or where the Prince is good, and vertuous, and the Counsailers evill. Marius Maximus, Julius Capitolinus, and many other choose the firste: unto whome notwithstandinge many other substanciall authours doo not consente, for so muche as we see by very experience, that evill men be oftener corrected by a good

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prince, then an evill Prince is amended by good men. But finally no Philosophie, no Arte, no science is necessarie to the wel governing of the common weale, but the vertue of the rulers. For very well one, very wel a few, very wel the people dee governe, if they be vertuous: and moste naughtly, if they be wicked. But that whiche surpasseth at temeritie of naughtinesse, albeit many doo confesse that they are ignoraunt, or not able to husbände the grounde to féede a flocke, to rule a shippe, to governe a familie, to bringe by childerne, notwithstandinge none is founde, that will saye that nature hath not graunted him to knowe howe to beare office in citties, to take the personne of a Kinge and Prince upon him: and whiche is hardest of all, to commaunde people, and nations. But touchinge that whiche in this place

appertayneth to the knowledye of the civill Lawes, with whiche all common wealthes and cities be continued, ruled, augmented, and preserved, wée wil speake hereafter. Of Religion in generall. Cap.56. TO the preservation of the publike weale also Religion belongeth, whiche is a certaine ordinaunce of ceremonies, and outwarde holy thinges by whiche wé bée admonished of the inwarde and spiritual things, as by certaine signes: Cicero defineth it to be a discipline, by the whiche the ceremonies of divine honoure be exercised with reverente service, whiche Cicero and Aristotle also have witnessed to be very profitable and necessarye to cities: for thus he saithe in his Politickes. A Prince oughte more then other, to séeme a woorshipper of God. For the subjectes doo lesse thinke that they that suffer any unjuste thinge at such mennes handes, and doo Imagine lesse againste suche a one, as who woulde saye, be hathe also the Goddes in his defence. Religion is in suche sorte engrafted in menne by nature, that by that more then by X iij

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reason wée be discerned from other livinge creatures. And that naturally Religion is founde in us, Aristotle confesseth. further it is manifest by this, that as often as wée bée overwhelmed with and perturbation in sodayne daungers and fearers, immediatly before wée consider and thinge, and before all thinges, wée call uppon God, nature teaching us without any master, to aske Goddes helpe, and even from the beginning of the creation of the worlde, Caim, and Abel did religiously doo sacrifice unto God: but Enoch was the first, that instituted after what sorte God shoulde be called upon. Wherefore the Scripture speaketh of him. Then at length he beganne to call upon the name of God, After Noes fludde were given many lawes of Religions by many menne, to many nations. For it is reade that Mercurie and Kinge Menna gave lawes to the Egyptians: Melissus the nourisher of Jupiter, to them of Candie: Faunus, and before him Janus to the Latines, Numa Pompilius to the Romans. Moses and Aron to the Hebrewes, Orpheus to the Gréeke. It is founde writen that Cadmus Egenors sonne was the firste that gave to the Greekes comminge from Phenicia the mysteries, and solennities of the Goddes, the dedication of Images, himnes, and other holy things, pompes, and assemblies, with the whiche they did honoure God. And whiche is more also they made divine powers over robberies and mischeivous déedes, neither only thei have given names to the Goddes, but also have ordayned Sacrifices. The Romans have woorshipped Jupiter the aduleterer and ravisher, and in the palace they did dedicate a common temple to the Fever, and erected an Aultare to evil Fortune in Exquilijs a

mountaine in Rome. Furthermore they invented Gods in hell, whiche they woorshipped, honouringe the Prince of hell Satane him selfe the vilest and most miserable of all other, under the names of Dis, Pluto, and Neptune, assigning to him for a kéeper the triple headed Cerberus, that is, the devourer of fleashe,

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whiche alwayes goeth about seekinge whome he maie devoure, sparinge noman, hurtinge all men, and accusinge all men. For this cause he was called the diavle, as what saithe an accusar. Wherefore the poete saithe: The Prince of hell requierde the sinnes that men did here commit: Who was devoide of pitie, and no ghostes he did remit. The furies stande on every side with divers kindes of paines: And divers tormentes useth he, with rueful rotlinge chaines. In times paste the Egyptians woorshipped with their Gods, brute beastes and monsters also, and there be yet at this daye of them which worship Idols, and Images. And the Turkes, the Sarasens, the Arabians, and the Moores and a greate parte of the worlde in these daies do woorship Mahumet the authour of a very foolith religion: and the Jewes hitherto continuinge in their unfaithfulnes doo obstinately looke for the comming of their messias. And divers of our Bishoppes at divers times, and in divers countries have prescribbed manners of Religions to us Christians. It is a marveile to see in how many lawes they disagree among themselves about rites, about ceremonies, about woorshippinge, about meates, about fastinges, about apparayle, about luctée, about pompes, about miters, about purple, and other suche thinges. But one thinge there is that surmounteth the admiration of all marvailles, that they with these ambitious manners doo thinke themselves able to ascende into heaven, for the whiche in times past Lucifer fel from thence. And finally al these lawes of Religion are layde upon no other foundation, then on the ordinaunces of sutch as institutes them: and moreover they have no other rule of certainty, but very incredulity. Consider how many opinions there be in Religion, and howe many there have bene since the

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beginninge of the worlde, howe many ceremonies, howe many woorshippinges, home many vsages, home many Heresses, howe many ordinaunces, howe many vowes, how many Lawes, and yet the Religion of the Lord God which hath continues so many yeares past cannot bring men to the right faithe without the Woorde of God: who after he was incarnate, and triumphed over our enimies upon the crosse, the Temples and Idols were throwen downe, the power of the heathen Goddes ceased and

the oracles failed. The Oracle doth leave to speake whiche none can nowe recal: For longe time since Apollo ceaste his aunswares have a fal. His gates are shut, he silence keepes wherefore forsake the coste: And Sacrifices duely donne retourne to thy owne oste. For after that the Woorde of God by the tidinges of the Gospel began to appeare to the worlde, al the Goddes of the gentils as it were blasted with lightninge fell to the ground, as Christe saithe in Luke: I sawe Sathan fall from heaven even as it had ben lightninge. But concerninge that, whiche héere appartayneth to saithe, to divinltie, and to the decrees of the Canons, we will discusse hereafter: wée speake in this place of religion concerninge these Artes whiche belonge to the gaine of Priestes, and to the beautifyng of the common weale with there Images, Pictures, Temples, Churches, Chaples, Feastes, Pompes, and offices of Priesthoode, of which thing I did els where dispute at large emonge the Theologicke opinions declaured by me at Coleine in the yers of our Lord 1510, wherfore we héere paste them over with very brief discourse, showinge also that in the thinges, whiche have bene invented for the settinge foorth of Religion, and for the salvation of men, there is founde muche naughtines

Chapter 57: Of Images

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joygned with vanitée. Whiche thinge we will no we declare to be true, ranginge thorow every part and parcel. Of Images. Cap.57. AL the people in times past did not allow the woorshippinge of Images. For the Jewes (as Josephus writeth) did abhorre nothing more then Images: neither did they make any Image of that whiche they woorshipped, nor of the thinges, whose remembraunce they kepte. For the Lawe of God, by Moses did forbidde that Images shoulde be made, or put in temples, or to woorship them. Emonge the people Seres also (as Eusebius witnesseth) was a Lawe, whiche did forbidde, that they shoulde not woorshippe Images. Wée reade likewise in Clement, and Plutarch, that by the appointment of Numa 170. yeares after Rome was built, there was séene in the Temples of the Romans no Image, graven, or painted. Augustine also witnesseth the same as Varro writeth, whose woordes, saithe he, doo moste manifestly affirme, that in Rome by the space of a hundreth and thréescoare yeares there was no Image of the Goddes, and that afterwarde it came to passe, that thorowe the multitude of graven and painted Images the honor of Religion was neglected, and had in contempte. The Perseans also, accordinge to the sayeing of Herodotus, and Strabo did not make Images. G1 But the wickednesse and foolshenesse of the Egyptians did excéede

in these thinges, from thence derived afterwarde into all nations, whiche corrupte custome, and false Religion of the gentils, when they began to be converted to the faithe of Christe, defiled also our Religion, and brought into our Church Images and pictures, and many barraine ceremonies of glorius shewes none of whiche thinges was emonge these first and true Christians. Hereof wée began to carrie the dombe Images of our saintes into the Church, and with reverence Y -notes- G1 Images firste derived fró the Gentils to the Christians.

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to place them upon the Aultars of God: and where wée accompted it for wickednesse that a man the true Image of God should ascende, there we set Images without Understandinge: to them wee encline our heade, them wée kisse, to them wée offer lightes, to them wée hange up bowsninges, to them wée assigne miracles, of them wée crave giftes, and finally to th wée goo in pilgrimage, to them wee make Vowes, wée doo not onely reverence, but woorship them. It cannot be sayde, howe greate superstition, I will not saye Idolatrie is maintayned in Images emonge the rude and ignoraunt people, whilst the Priestes doo wincke at these thinges whiche hereof receive no small gayne. And in this master they defende themselues with the woordes of Gregorie, who sayth: that Images are the bookes of the people, to the end that a remembraunce of thinges maye be retayned, and that they maye reade in them, whiche are unlearned, and when they have behelde them, that they maye be drawen to the inwarde beholdinge of God. But these are the manlike inventions of Gregorie, excusinge them, albeit that holy man alloweth Images, he prayseth not the worshippinge of them. For wée ought not to learne out of the forbidden booke of Images, but out of Goddes Booke, whiche is the Booke of the Scriptures. G1 He then, that desireth to know God, let him not séeke him emonge the Images of painters and gravers, but (as John saith) let him search the Scriptures, which beare witnesse of him. They whiche cannot reade, let them hire the woordes of the Scripture. For their faithe (as Paule saith) commeth by hearinge. And Christe in John saithe, my shéepe heare my voyce. And moreover also, if (as Christs saythe) none can come to him, excepte the Father drawe him, and none commeth to the Father, but thorowe Christe, why take wée awaye the glorie from God gevinge it to pictures and graven Images, as if they coulde drawe us to the contemplation, and beholdinge of God with - notes- G1 God is knowen by his worde and not by Images.

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the inward devotion of the minde? Moreover then that; there is, and hath ben a wicked worshipping of relickes. Wée have no relickes surer and woorthier then the sacrament of the body of Christe, whiche alone beinge holieste of all is kepte in our Churches because we worship and reverence Christe presente who although he be presente every where, yet there he is bodily presente. But the gréedy kinde of Priestes, insatiable men have not onely made instrumentes of their ranine, of wodde and stoane, but also doo find out a cloke for their covetousnes of dead mennes boanes, of reliques of Martyrs, erectinge sepulcres of confessours, setting in shewe, the reliques of Martyrs, sellinge thesre touchinges, and kisses, they garnishe their Images, and with great pompe and solemn sights they observe their feastes, they preache them, and with greate prayes they extol them above the skies, but differ very farre from their life, whome they doo so much commende. Dothe not our Savioure speake to these menne: Wo be unto you whiche builde the sepulcres of the Prophetes, and be like unto them, which slewe them. Wherefore they accordinge to the custome of the Pagans doo distribute offices to the saintes, and with Neptunethia to helpe in daungers of the Waters, that with Jupiter to shutte thunder boltes, or with Vulcane to caste fiere: an other with Ceres to have charge of the corne, an other with Bacchus to preserve the vines. Foolishe women have also women saintes, of whiche they demaunde childerne as of Lucina or Venus, and whiche with Juno doo appease or revenge their angrie husbandes. There be also of them whiche cause robberies to be discovered, and thinges gonne or loste to be recovered, and there is no kinde or grieve, whiche hathe not his Phisition emonge the Saintes, whiche is the cause Phisitions gayne lesse then Lawyers, for so muche as there is no controversie so litle, nor so juste, whiche hathe a Sainte to defende it. But as our soule doth declare by divers members divers Y ij

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actions, and they accordinge to the diversitie of their dispositions receive divers powers, as the eyes, sighte, the eares, hearinge: "so our Lorde Jesus Christe in his mistical body, whereof he is the soule doth give and distribute divers gistes of his grace in these inferioure thinges by divers of his Saintes, as members méese for this, and every sainte hathe his peculiare office of woorkinge, and every one giveth certaine graces: according to the which manifolde distribution of graces, partly reveled to men, partly obteyned by godly conjectures, we crave helpe of the Saintes with sundrie prayers and invocations. For even as Christe by his death hath redéemed our death, in whose deathe,

holy deathes tooke their beginnings, and the deathes of all the faithfull be sanctified: so wee beleve that those Martyrs whiche died through a certaine kinde of infirmitie, or were put to death with suche a like torment have power to deliver us from the same, as if they had suffered it for us, and that truly hath a stronge reason." But wee maye wel laugh at them, whiche attribute these thinges to Saintes for the similitude of names, for the consusion of voices, and for other suche weake inventions: as the Germans, which ascribe the falling sicknesse to Valentine because that this name signifieth fallinge, and the Frenchemen attribute the sicke of the dropsie to Etropius for the like sounde of the voyce. Yet in this place I will not derogate, or diminish any parte of the divine power, nor the merites of the Saintes, for he is wicked, who so euer thinketh amisse of Christian piety and of the miracles of Saintes: but he is superstitions, and a ribaulde, whiche for miracles writeth an Historie of monstrous lies, and fabulous trifles, and make the simple people beleve them in steeede of an Oracle, and repeate them often with greate clamours, they also are muche more foolish, that geve credence to these fables and dreames. "And here I will advertise you that as the superfluous worshipping of Images is idolatrie, so the obstinate

Chapter 58: Of Churches

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detestinge of them is Heresie, for the whiche in time paste the Emperours Philippe and Leo the thirde were cōdemned. Also even as the abuse of Reliques is an accursed déede, so the unreverence of the same is a detestable Heresie, whiche sometime brought up by one Vigilantius a Frenche man, disannulled by Jerome, and now a fewe yeares paste hath begon a freshe to spring in Germanie togeather with the spoilers of Images. Of Churches. Cap.58. BUT now let us speake of Churches. Wee know that this was in time paste a very greate superstition of the Gentils or Pagans, whiche dedicated Temples to every one of their Goddes, whome the Christians followyng began afterwarde to dedicate Churches to their Saintes. Notwithstandinge many Nations had no temples: and it is written that Xerxes did once burne all the temples, which were in al Gréece by the perswasions of the Magitiens, because it was a wicked and a cursed thinge to shut the Goddes within walles. Wherefore Zeno Citicus did Philosophically reason of Temples in this manner: it is not necessarie to builde temples, nor holy places, for of righte nothinge is to be thought, nor accompted holy whiche men have builded. Emonge the Perseans in times paste there were no Temples, and the Hebrews had but one

religiouse temple in al their countrie erected by Salomon in Jerusalem: whereof notwithstandinge it is reade in Isaie: The Lorde speaketh these woordes, the Heaven is my seate, and the Earth my foote stoole. What house is this, that thou doest erect unto me: And Stephane the firste Martyr saithe: Salomon hathe builded him a house, but he that sitteth on highe dwelleth not in houses made with hande. And Paule the Apostle saithe to the Athenians, God dwelleth not in Temples made with hande, who beinge Lorde of Heaven and Earth, Y iij

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is not woorshipped with the handes of men, as if he had néede of any thinge. But he teacheth that mans nature, and men also being undefiled, Godly, Holie, Religiouse, and devote, be very acceptable Temples to God, as he writinge to the Corinthians saithe: you be the temple of God, and the spirite of God dwelleth in you, and the temple of God is holy whiche you are. Furthermore Origenes writinge againste Celsus, dothe confesse that in the firste Religion from the beginnyng of the Christian faith, and longe time after the passion of Christe, there were no temples builded for our sacrifices, shewinge with many reasons, that it is nothings convenient for Christians to the woorshippinge of God, and true Religion. And Lactantius saithe: Churches are not to be erected unto God with stoanes heaped on highe: but every one ought to kéepe a place in his harte, whereunto he maie go, to worshippe God. God doth not dwell in Churches made with might of hande, A juste man is the golden Church where he dothe stande. And Christe dothe not sende his people into the Church to praie, nor to the Synagoges, but to praie secretely in their chamber. And he him selfe, as it is reade in Luke: never wente to the multitude, to the temple, to the Synagoges to praie, but upon the Mountaine, and there he watched and prayed. G1 Notwithstandinge the Church, whiche doth nothings, excepte it be moved with the Spirite of God, after that the Christian people was multiplied, and when sinners with the faithfull had already entred into the Church, the féeble with the unféeble, and as it was in the Arke of Noë the uncleane with ye cleane, it ordained certaine holy Churches, Temples, oratories, and hallowed places frée from all worldelye businesse in whiche the worde of God might be publickely preached to the Christian multitude, and the other Sacramentes -notes- G1 Matth. 6. Luke. 6.

Chapter 59: Of Holy daies

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of Religion more fitly and sincerely ministred: which holy places have alwayes ben had in great reverence of the Christian people, and savoured by Princes with priviledges, nowe they be growen to so greate a number havinge so many Oratories of Fréers joined to them, and private Chapels, that it shoulde be very necessarie to cut awaie many of them as superfluouse and aboundinge members. Moreover then that, the sumptuousnesse of their buildinge is stately, whereupon very mucche godly money and Almesse are consumed: with the which many poore Christians the true temples, and images of God, whiche die for hunger, for thirste, for heate, for colde, for labour, for feblenesse, for povertée, ought to be sustained. Of Holy daies. Cap.59. FEstival daies also have ever benne renowned aswel emong the Gentils, as emonge the Jewes: all which at sometimes of the yeare, in certaine and appointed daies did separately woorshippe God, as who saith that it were lawfull sometime to cease from the woorshippinge of God, or peradventure that God wilbe woorshipped more at one time, then at an other: whiche thinge Paule imbraideth to the Galathians, as a naughty thinge, writing to them in this wise. You observe monethes, times, and yeaes, I feare me, leaste I have laboured for you in vaine, and without cause. Whereof also he advertisinge the Collossians commaunded them, sayinge: let no man judge you concerninge meate, and drinke, in parte of the Festuall daie, or of the times of the newe Moone, or of the Sabbothes, whiche be shadowes of thinges to come. For emonge true and perfecte Christians there is no difference of daies, whiche alwaies kéepe holy dase, alwaies reste in God, and without ceasinge observe the true Sabbothe, as Isaye hathe Prophetied to the Fathers of the Jewes, that it should come to passe, that their Sabboth

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should be taken awaie, and that when the Saviour shoulde come, then the Sabbothe should be perpetuall, and Neominies, (that is, the times of the newe Moone) perpetuall: but the holy Fathers haue ordained some of these daies, and some the Popes have appointed for the ignoraunt people, and for the unstable multitude, and for the unperfectest parte of the Church, in the whiche daies they assemble together to heare the holy preachinge of Gods woorde, to honour God, and to communicate the holy Sacramente: yet so, that the Church maie not serve for daies but the daies for the Church. There are therefore daies apointed in the Church, in which the people ought to cease from all worldly businesse, and bodily actes, to the ende they maie more fréely serve God, geve themselves to prayer and contemplation, be presente at Gods divine service, and

preachinge of Gods woorde, and such other like thinges, which are then donne for the commodité of everlastinge Salvation. But that wrester of equitée, that breaker of order, and spoiler of beautie, and authour of all evils, I meane the Divell, continually endeavouringe to overthrowe, whatsoever the holy Ghoste doth builde, hath even almoste pulled downe this rocke. In suche sorte that the greatest parte of Christian people dothe not bestowe this holy vacation of Festivall daies in praier, not in hyringe the woorde of God, nor in other thinges, for whiche they be ordained, but doth consume them in sundry corruptions of good manners, and Christian doctrine, in daunsinge, in comedies, in stage plaies, in singinge, in bankettinge, in sportinge, in solemne shewes, in sightes, and in suche like worldly and fleashly workes contrary to the Spirite, and holinesse: and as Tertullian saithe of the solemnitée of Cæsar. They were then accustomed to execute a great office, to make fiers, and daunce openly, to eate in the streete, to perfame the citie in manner of a taverne, to fil the throte with wine, to runne at tilte, to doo injuries, to practise dishonestie,

Chapter 60: Of Ceremonies

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and the flickeringe enticementes of luste: and after this manner the open joye is declared thorowe open shame. Are not we then woorthely to be blamed, whiche in this manner doo honour the name of Christ and his Saintes? But we have knowen no Heresies, or very fewe arise through holy daies, salfe onely the péevuishe blasphemie of the Manichees, and the pestilente opinions of the Cataphrigi, yet they gave a verie great occasion of division in the Church, when Victor the Romane Bishoppe had excommunicated well neare all the Churches of the Easte and the Southe for this onely cause, that in the keapinge of Easter daie they used a custome diverse from the Romane usage: againste whome at that time emonge other excellent men resisted Policrates Bishoppe of Asia. Moreover Hireneus Bishoppe of Lions, albeit he hallowed Easter accordinge to the Romane usage, yet he durst verie fréely to reprove the Pope Victor, because contrarie to the example of his predecessours being become a breaker of the peace had divided the Church not erringe in faithe, but onely disagreeinge in some usages from the Romane Church. There grewe afterward many things upon this observation of Easter, décrées of Counsailes, and Bishoppes, and reasoninges of olde Fathers, and them which are called Ecclesiasticall accomptes: and yet untill this daye they have not benne able to appointe in all the worlde one true and certaine daie of Easter, and untill this presente daye they dispute of the

reformation of the Calender taking counsayle of the Astrologers, but the matter is not yet decided: a woorthie thinge doubtlesse, for the whiche the Church should sustaine so great a losse for the obstinate Religion of one Romishe Pope. Of Ceremonies. Cap.60. OF the members of Religion, the pompes of rites, and Ceremonies be not the least, in apparrell, in vessels, in lightes, in belles, in organs, in singing, Z

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in encensing, in sacrifices, in gestures, in pretiouse pictures, in choise of meates and fastinge, and such thinges observed with greate admiration and veneration of the ignoraunt people: and of men whiche have no respecte of any thinge, but of suche as they have before theire eyes. Numa Pompilius was the firste that commaunded ceremonies to the Romans, that under theire pretence or colour he might allure men to devotion, faithe, justice, and religion, and more easily governe the rude and fierce people, whiche had usurped the rule of the Realme with force and injurie: hereof beare witnesse the shieldes called Ancyli, and the Image of Pallas holy pledges of the Empire, Janus with twoo faces, arbitratour of warre and peace, the fire of the Goddess Vesta, whereof a Priestee kéeper of the Emphyre did continually take care, the yéers divided in xij. Monethes with the varietie of pleadable and Unpleadable dayes, the offices of priesthoode devided into Bishoppes, Augures, and divers manners of Sacrifices of Prayers, Sightes, Processions, Temples, and Offices: a greate parte of whiche as Eusebius testifieth passed afterwarde into our Religion also. Notwithstandinge God, who is not delighted with the fleashe, the bodie, and sensible signes, dothe despise, and refuse these outwarde and carnall Ceremonies. For God will not be woorshipped in bodily actions, in sensible woorkes, and in carnall honour: but in spirite and truthe thorowe Jesus Christe. For he hath a regarde unto faithe, he considers the inwarde spirite, and the secretes of men, he is a searcher of hartes, that beholdeth the hidden partes of the minde. For the whiche cause these carnall and outwarde ceremonies can not pricke men forward to God, who accepteth nothing, but faith in Chrisfe with zealous imitation of him in charit e, and sure hope of salvation and rewards. This is the true woorshipping of God, and not defiled with any uncleannes of outward and carnal customes, the whiche John teachyng saith: that God is a spirite,

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and they that will woorshippe him, muste woorshippe him in Spirite and truthe. Some Pagane Philosophers also knewe this:

for this cause Plato in the reverence of the great God willeth that all outwarde ceremonies should be taken a waie: and Hermes to Esculapius saithe: This thinge is like to sacrilege, when thou praieest to God, to burne incense, and suche like thinges. For he wanteth nothinge, whiche is all thinges, and in him all thinges are, but we geuen thanks oughte to woorshippe him. These be the greate incenses of God, when menne geve thanks to him. Furthermore we have nothinge, whiche we maie make more acceptable unto God, then prayse, glorie, and thanks gevinge. Let none objecte in this place the Sacrifices of Moses lawe, and the rites and ceremonies of the same, as who saith God were delited in them. He did not bringe them out of Egypte, to offer sacrifice unto him, and burne incense, but havinge forgotten the idolatrie of the Egiptians to hire the voice of the Lorde, and to obaye him in faithe and justice for their salvation. G1 But in that Moses ordained sacrifices and Ceremonies for them, this he did to please their infirmitie and hardnesse of harté, pardoninge their errour, that he mighte withdrawe them from dishonest thinges, least that after the manner of the Gentiles they shoulde doo sacrificie to Devils, and not to God. For the thinges were not principally graunted, but accordyng to the consequènce or sequell: and that lawe coulde not binde him otherwise, but as farre foorth as it was allowed by the consente of the People. Yea and Moses when he was minded to give these lawes of Ceremonies, he gotte the voices of the Elders, and the people, to the ende he mighte have them more subjecte to him: and therefore that lawe mighte be chaunged accordinge to the change of times and thinges, and in time to come utterly disannulled. But the lawe of God whiche was given in Tables of stoone, is perpetuall: for so saide the Lorde by the mouthe of Jeremie: to what ende Z ij -notes- G1 Why Moses ordayned Sacrifices and Ceremonies for the Israelites.

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doo you bringe me encense from Saba, and Cinamon from farre countries? Your burnte offeringes and Sacrifices doo not delite me: And againe by the same he saithe: these woordes saithe the Lorde: gather togeather your burnte offeringes, with your sacrifices, and eats fleshe, because I have not hereof spoken to your Fathers, and in that daie wherein I broughte them out of Egipte, I did not commaunde concerninge burnte offeringes nor sacrifices, but I enjoyned them these woordes, sayinge: Heare my voice, and I wilbe your God, and you shalbe my people: walke in all my waies, in all the thinges that I shall commaunde you, and it shall turne you to good: And againe saithe the Lorde by the mouthe of Isaie: thou haste not offered unto mée the

shéepe of thy burnte offeringe: nor hast thou made me lighte in thy sacrifices: thou haste not served me in thy sacrifices, nor haste endured any labour in the encense: neither hast thou bought me encense with monie, nor have I desired the fatnesse of thy sacrifices, but with thy sinnes thou haste come in my presence. Upon whome therefore shall I looke (saiethe he) but upon a humble and quiete manne and that feareth my woordes? For the fatnesse, and the fleshe shal take thy finnes from thée: the fasting which I have chosen saith the Lord is this: undoe the knotte of unrighteousnesse, dissolve the bondes of violent bargeninge: suffer the travailours to reste, and cut in pièces al unjste writinge. Giue thy breads willingly to him whiche is hungrie: and receave the straunger into thy house, which hath no lodging. If thou shalt see one naked, clothe him, and despise not them that be of thy bloude: then thy mourninges light shall breake out, and health shal soone grow unto thée: justice thall goo before thée, and the glorie of God shal compasse thée about. And when thou callest upon mee, I will foorth with aunsweare thée, beholde I am present. I denie not that which Moses and Aaron did in times past in the Sinagoge, and by succession other Bishoppes, Judges and Prophetes,

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even until the Scribes and Phariseis, and so afterwarde in the Church that whiche was donne by the Apostles, Euangelistes, Bishoppes, Priestes, and Doctoures, that they mighte beautifie it as it were the spouse before the husbnde with certaine Godly ceremonies, trim rites and institutions. They whiche came after, have ordained many statutes and Decrees, accordinge to the imbecillitie of men. But that which is wonte to happen oftentimes, that that which hath bene provided for a remedy tendeth to anoyauce, so it doth befall that whilest these Lawes of ceremonies did encrease the Christians were at this daie burdened with more ordinaunces, then in time past the Jewes were, and that which is more to be lamented, when they are not good nor evil of themselves, the people doth more trust in them, and obserueth them more straightly, then the commaundementes given them from God, whilest out Bishoppes and Priestes Abbotes and Monckes make semblant as if they saw it not, which in the meane season do chiefly provide for their paúche. G1 And albeit ceremonies have caused no Heresies contrary to the faith, yet they have broughte in innumerable sectes into the Church, and have ben the séedes of the greatest schismes. G2 For this cause the Greeke Church was firste severed frò our, bicause she did not cósecrate in unlevened bread, but in leavened, whereas notwithstandinge wée confesse

that thée dothe truely consecrate. Afterwarde also the Church of the Bohemians revolted, bicause thée did communicate the Euchariste under bothe kindes. But it, as the Apostle saithe, circumcision be nothings, but the réeping of Gods commaundementes: so the ceremonies also are nothing, but the observation of the precepts of the Church. It is therefore ill donne every where to parte the union of the Church, and to devide the body of Christ for every smal and slender cause, whiche nothing empaireth the Christian faith, and that for the whiche our Saviour imbraideth the Phariseis, to streigne a gnatte thorowe Z iij -notes- G1 Ceremonies the cause of sectes. G2 The cause why the greekish Church is severed from our.

Chapter 61: Of the Magistrates of the Church

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theire téeth and swallowe downe a Camel, and when the peace of the Church is troubled to strive about them, whereby the anoye of schisme doth more endamage, then rebuke availe. The Romaine Bishops might have taken away many mischiefes, and have kept the Church quiet and sounde, if they had suffered the leven of the Greekes and the Chalice of the Bohemians. Neither are these things of greater importaunce, then that, which Innocentius the eight, (as Volaterrane saithe) graunted to the Danes, that they might Sacrifice the Chalice without Wine. Of the Magistrates of the Church. Cap.61. There are moreover in the Church Magistrates, and divers sectes of men, partly for the beautifynge of Religion (as they say) partly for kéeping an order in holy thinges, lest there growe a confusion. But what so ever is don in the Church either for ornament, or for the edification of Religion, aswal in chusing Magistrates as in appointing ministers for church, except it be done by the instincte of the holy spirite, who is as it were the soule of the Church: is vaine and wicked. For who so ever shall not be called by the sprite of God to the greate office of God, and to the Apostolike dignitie as Aaron was, and he that shal not enter thorowe the gate whiche is Christe, but by some other place shall climbe into the Church thorowe the windowe, thorowe the favoure of men, thorowe voices bought, thorow the rule of princes, veryly he is not the Vicar of Christe, and the Apostles but a these, and a robber, the vicar of Judas Iscarioth and Simon the Samaritane. For this cause the aunciente fathers concerninge the election of prelates (whiche thinge the holy Dionysius calleth the Sacramente of naming or appointment) did so straightly ordayne, that the Bishops and Apostles, whiche did governe the ministeries in the Church, Should be named men most perfect in manners

and life, able to render an accompte of everythinge in sounde learning: but after that the auncient ordinaunces of fathers fell by little and little from their majestie, and the late spronge Popishe Authoritie with damnable custome wared stronge, many suche Bishoppes and Apostles have climbed up to the seate of Christ, like to the Scribes and Phariseis in time paste, whiche sate upon Moses his chaire, whiche saie and doo not: laieing gréevous burdens uppon the shoulders of the people, and yet they will not wagge their finger, they are hypocrites and doo al their woorkes, that they maie be séene of men: shewing their religion in enterludes, they covet the chieftest places in ye quire, in the Sinagoge, in the Scholes, and every where in the stréete, they wilbe called Rabbi, Masters, and Doctours: they shut heaven gates, and not entring in themselves doo also kéepe other oute: they eate vp Widowes houses, makinge longe praiers, goinge about the sea and the lande, they leade away and steale yonge childerne, to the ende that havinge founde one proselite or one newe converted they may encrease their wicked number, and that they past recovery and condemned to the fire of hell, may with their inventions, and preceptes destroy others togeather with them, and corrupte the moste holy lawes of Christe: not estéeming the true temple of God, and the lively Images of Christe and the Aultars of the peoples soules doo with a gréedy eye regarde golde and offerings, doing very light thinges, and as it were contrary to the lawe, doo every daie diligently invente newe thinges of tenthes, of collections, of offerings, and almessedeedes, and straightly doo ordaine the lawes of ceremonies, tithing corne, beastes, mony and the least thinges in valew also, mintes, anise séede, cumine, and for these in manner of dogges barking out of the pulpit do strive with the people. But doo utterly neglect the weightiest and the beste woorkes of the Gospel, of the lawe, and of Christian righteousness, judgements, mercye, and faith, they streigne a

gnat thorowe their foethe, and swallowe downe a Camell, they stomble at a strawe and leape over a blocke, blinde guides, false and deceitfull, the generation of Vipers, skowred cuppes, whited sepulcres outwardly shewing holines in their Miters, in their cappes, in their rochets, in their apparayle, in their hodes: within they are ful of filthines, of hypocrisie, of iniquitie, whoore hunters, da sers, stage players, baudes or whare marcha tes, disers, glutons, drunkardes, paysoners, whiche (as John Bishop of Camota doth wel note) have climbed and ascended not by the

vertue of theire merites, but either by filthy flattery, or by giftes, or by the favour of Princes, or by force of armes to Priesthoodes, Benefices, and Bishopricks, or under the colour of Hypocrisie have gotten these dignities, heaping up riches for their private use, of ye goodes of the Church, which belong to the poore, building faires and markets in the almesse of oure parentes consuming them afterwarde upon hoores, in disinge, huntinge, in all luxuriousnes, and dishonestie. They doo delite in horse and hownde, and grasse of sunnie fieldes. They make commotions emonge the people, they vere kingdomes, they make warre, they pul down Churches, they builde Palaces: they goo in garmentes of purple and golde to the great hinderaunce of the common people, infamie of Religion and intolerable burden of the common wealthe: whiche Saincte Barnarde of Cleare vales in the oration that he made to the generall Councell at Rheins in the presence of the Bishop of Rome, defined not hired men in stéede of shepherds, not Wolfes in stéede of hired men, but the Diuel in stéede of Wolfes. G1 And also the Romishe Bishop (whereof that holy Bithop of Camota doth complaine) is very greuous and intollerable to all men, whose pompe and pride no tyraunt at any time hath surpassed: and notwithstandinge these doo avaunte that the state of religion, and the Church doth depende upon thé -notes- G1 The pride of the Pope intollerable

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onely, when they casting upon others the burdens of Religion, and the woordes of the Gospel, which is the proper dutie of Bishops, and busted in makinge particular lawes, doo take the profite of the Church being at once both idle and wicked: and bicause (as they saye) the pontificall seate dothe either receive Sainctes, or vialte Sainctes, for this cause they beléeve that every thinge is léefull to them: so that impudently and very wickedly they abuse the holy Scriptures with dishoneste pleasure accordinge as they liste: as wée reade an example in Crinitus of Pope Bonifacius the eighte of that name againste Cardinall Porchetus. G1 This is that Bonifacius, termed the great, bicause he made thrée greates and worthy thinges, the first was, that havinge deceived Clemente, with a false oracle, persuaded him that he shoulde be Pope: the seconde, that he made the firte booke of the Decretales, and affirmed the Pope to be lorde over all: the thirde, he ordayned the Jubilemus, the selling of Pardos, and was the first that streitched them out to Purgatorie. I let passe these other mosters of ye Romish Bishops, such as Pope Formosus was, and nine after him did very abhominably governe the Church: I speake not of these latter sorte, of Paulus, Sixtus, Alexander, Julius, famous disquietours of

Christendome. I overpasse Eugenius, who for his othe broke with the Turke, set al Christedome in many most mortal battailes, as if promise shoulde not be kept with an enimie. G2 Every man knoweth with howe greate damage of the Christian cömon wealth Alexander the firt poysoned Zizimus brother to Pazaipha king of ye Turkes. And moreover the Popes Embassadors (as the Bishop of Camota saith, and is most manifest by cötinual proufe) do otherwhile make suche spoyle in Provinces, as if Satan were sente from the face of God to scourge the Church, they disquiet and turne the earthe upset downe, that they maye séeme to have that whiche they ought to heale, they be gladde, when mischiefes are don, rejoycinge in wicked thinges. A a - notes- G1 Pope Boniface authour of three wicked actes and therefore was called the greate. G2 Eugenius broke league with the Turke. Alexander the sixt poisoned the King of the Turkes his brother.

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And scarsly can retaine theire teares. When nothinge worthy is of teares. For they eate the sinnes of the people: they be attired, féede, and live riotously by them. They have very effectuall titles for theire vices, and nothinge can be objected againste them, whiche they do not very stedfastly excuse, and defende with the example of some Saincte. For if they be imbrayded for their ignoraunce, and lacke of learninge, they will saye: that Christe did chuse suche Apostles which were not masters of the law, nor scribes, nor at any tyme haunted Scholes, nor Sinagoges: if the barbarousnesse of speache be imputed to them: they will alleadge Moses, whiche stammered, and Jeremie, whiche coulde not speake: and Zacharie also because he was dombe, was not excluded from priesthode: and also if they shalbe reprovved of ignoraunce in the Scripture, and of infidelitie, or erreure, or herefie, they will saye: that Ambrose beinge not yet a Christian, but a gentill, was chosen Bishop: and that Paule not onely of an infidell, but also of a persecutour was called to be an Apostle, and that Augustine also was sometime a Manichie, and that the Martyr Marcelinus in his papacie did offerre incense to Idolles. And when they shalbe reprovved for ambition, they will geve us for example the sonnes of Zebede: if of fearefulnesse, searefull were Thomas and Jonas, the one fearinge to go to the Niniuites, and the other to the Indians, if of disloyaultie, Peter added perivrie to disloyaultie: if of fornication, Oseas embraced a harlot, and Samson also: if of strikinge: if of manslaughter, if of the Arte of warre, Peter cut of Malcus eare: Martine was souldiare under Juliane, and Moses slew an Egyptian, and hid him in sande. In so much that it maketh no matter among them,

what manner of man he be that is made a Prieste, and then it behoveth that every man put his necke under the sworde of these masters, I saye under the sworde, not under the sworde of the Woordes of God, whose kéepers and Ministers

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they ought to be, but under the sword of ambition, under the sworde of covetousnesse, under the sworde of condemnation, and extorcion, or ravine, under the sword of naughty example, under the sworde of bloude, and murder, wherewith they are armed against al truthe, justice, and honestie. All kingdomes force decaies, if that respecte of honestie Begins to breake due customes, and doth cause truthe downe to lie. A freedome to offende there is whiche hated realmes maintaine, And measure of the sworde is gone whiche quite shoulde sinne with paine. It is not léefull without punishment to gairesaie theire decreés and ordinaunces, neither to withstande their carnal appetite, except a man be ready to suffer Martyrdome for Christe, this shalbe to be burned for an Heceticke, as it chaunced in time paste to Jerome Sauonarola a divine of the preachinge order, and a man whiche had the spirite of Prophecie, who was burned in Florence, and to many other godly Martyes of late time. G1 But because all power is good, whiche commeth of God, from whome all thinges come, and all good thinges, and albeit sometime they are evill to them that use and endure them, yet they are alwayes good to the whole worlde, he so providinge, which useth well our evils. For God hath sente tyrauntes over us for the multitude of offendours, and the sinnes of the people cause that an hipocrite hath the governemente. It is then a woorthy and a juste thinge to obeye him, whiche hath benne appointed Bishop in the Church by God, and not to contrary suche a one in any thinge. For he that dispiseth to obey the Bishop and Gods minister, dothe not contemne him, but God, as he speaketh of the dispisers of Samuell, sayeing, they have not dispised thée, but me. And Moses saithe againste the murmuringe people, you have A a ij - notes- G1 Jerome Sauonarola a freere burned at Florence.

Chapter 62: Of the Sectes of Monkes

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not murmured against us, but againste the Lorde God. He shall not therefore remaine unrevenged of the Lord, whiche hathe resisted againste. Goddes minister and his Church. Dathan and Abiron withstoode Moses, and the earthe swallowed them alive. Many togeather with Chore conspired againste Aaron, and they were consumed with fiere. Achab and Iesabel persecuted the

Prophetes, and the Dogges devoured them. There wente forth the children to skorne Eliseus, and Beares did rente them in pées. Kinge Ozias presuminge to usurpe the Priestthoode againste the Priestes, became a leaper. Saul because he presumed to doo Sacrifice contrary to ye wil of Samuell heade of the Priestes, was at one selfe time deprived by God from the royall unction and from the sprit of prophetie, and geven to the wicken sprite. It is a Pagans propertie not to beleve the holye Scripture, and a wicked thinge to dispise Goddes ministers. Of the Sectes of Monkes. Cap.62. There are also in the Church people of divers sortes, Monkes, Fréers, and Heremites, whiche were not in the olde Testament. The Church also was without them at that time, wherein it was beste, and not entangled in so many rites of Ceremonies. The whiche at this daie doo onely challenge to themselves the name of religiouse parsons professinge streight rules of livinge, and mosts holy offices, bearinge the names of laudable men and moste holy fathers, as of Basile, Barnarde, Augustine, Benedicte and Fraunces, and suche like, but nowe a daies there are fewe or none good emonge them: G1 *but of the wicked the number is great. For hither they flocke as to a refuge of al wicked men, whom focuses the conscience of mischieuous déedes dothe put in feare: whiche for the punithmente of the lawe were false in no other place, whiche have committed offences woorthie of -notes- G1 wicked men become Monkes and Freers.

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punishment whome dishonestie of life hath made infamouse: whom debte and shameful povertie doo compell to begge, when they have spent their substance upon hoors, in dicinge, and vpon the throte, and whom loyreringe, hope of idlenesse, and impatient desperation of deceived luste, or youth put to wronge either by a wicked stepdame, or an unjuste gardian have driven hither: the rable of all whiche is lincked together with faigned holinesse, with a hooded habite, and with valiaunt beggerie; and with that greatesea, wherein together with other Fishes dwell Leviathan and Behemoth, unmeasurable Whales, beastes, and crepinge wormes, whose number is infinite: from whence leaped out so many! G1 Stoicall Apes, so many presumptuouse monie askers, so many cloked beggeries, so many hooded msters, with beards, with coardes, with leather girdels, with sakes, with corded shooes, with wooden shoes, with bare legges, attired in browne, in blacke, in graie, with the uppermoste vesture white, with divers colours, with many skinned, with garments of heampe, netted, cloked, girded, breached, and a greatesea of other suche players, who

when they have no hope remayninge touchinge worldly thinges, for the habite of their monstrous appaile divine thinges are put into their handes, and at this daie in many countries they alone usurpe the holy name of Religion, and doo boaste that they are the companions of Christe, and fellow mates of the Apostles: G2 whose life oftentimes is moste wicked full of couetousnes, of luxuriousnes, of gluttonie, ambition, of undiscrétnesse, of knaverie, and stored with all kinde of mischiefe, but alwaies unpunished for the pretence of Religion. For they are defended with the priviledges of ye Romish Church, and are exempte from the jurisdiction of all Churches, so the ende they maie commit many knaveries and ribauldries without daunger, and albeit they can every where cause others to come in judgemente, yet they cannot be A a iy -notes- G1 The attire of Freers. G2 The enaunting of Freers.

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called savinge either at Rome, or at Jerusale. If I should write the errours and vanités of these men, all the skinnes of Madian woulde not suffice: of them I speake, whiche have professed Religion not for godlinesse sake, but for love of the bellie, have put on a hoode. They are ravening Wolfes under lambes skinnes, and under the coates of shéepe in their hartes carrie the subtiltie of the wolfe: and do in suche sorte dissemble the skilfulnes of their deceite, that they séeme to professe nothinge els, but a certaine comicall Hipocisie, and a méere gaine masked in the image of holinesse, whilest with pale countenance, they counterfaite fasting, and havinge alwaies teares in a readinesse they drawe déepe sighes from the harte: and wagging their lippes doo faigne to saie prayers with an ordered pace, and caulme gestures: With bowed head do looke downe to the ground. They chalenge to themselves modestie, doo openly professe under their colourable habite, humilitéé, and under the cowle hanged at their necke, holynes: but within have detestable manners: and albeit sometimes emonge these thinges they committe the horriblest sinnes that maie be, notwithstanding they are false, and doo remaine conquerours, resistinge all the sharpe darts of fortune with the cowle as it were with a bucklar, and assured from all worldly daungers, and civill trouble doo eate idle breade, and begged in stéede of that whiche is gotten with labours, sléeping at ease and without pensivenes, and yet they thinke that this is the Evangelike povertie: to issue in idelnesse, and beggerie, by other mens labours. And where as they professe greate humilitéé goinge in a vile habite, bare legged as ruscals, netted as plaiers, girded with coardes as théeves taken: with shaven heades as ideotes, in

theire hoodes made with eares and beset with belles much like to
fooles, and maskers on Shroftetuesdaie, and doo avaunte that
they have taken upon them al other signes of infamie and
vilenesse, for the love of Christe

Chapter 63: Of the whoorishe Arte

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and Religion, yet they are overcome with ambition, and referre
all the manner of their ordinaunce to very arrogant titles, and
glorie to be called Paranimphes, that is, mediatours in Mariage
betwene man and wife, Rectours, Gardians, Presidentes, Priours,
Vicars, Provincials, Abbotes, and Generals: that no kinde of men
seemeth to be so desirouse of the chieftest place, as this. Of the
whoorishe Arte. Cap.63. MOreover then this, because among the
Egyptians the firste authours of Religion, there coulde no Priest
be made, which had not bene firste instructed and trained in the
Sacrifices of Priapus, and it is receaved in the Romishe Church,
that he whiche hath no stooness, cannot be Pope, and they
whiche wante theire stooness, Eunuches, and gelded men are
forbidde to be made Priestes: and commonly we see
wheresoever these sumptuouse Churches and Colledges of
Priestes and Monkes are, for the most parte there be at hande
brothell houses: and also very many houses of Nunnes and
Beguines be as it were private stewes of harlottes, whiche we
know also that Monkes and religiose persons (least their
chastitée should be defamed) have oftentimes maintained in
monasteries under a Monkes hooide and mans apparaile. I thinke
it not against order in this place to joygne a discourse of the
whoorishe Arte, the whiche many passinge wise men have
thought not onely profitable, but necessarie also for the
governance of a well framed common wealthe. G1 For that
Noble Solon, whiche made lawes to the Athenians, and judged by
the Oracle of Apollo one of the seven sages (as witnessse
Philemon and Menander) provided for yonge men boughten
harlottes, and was the first that dedicated the temple of Venus
Pandemus of the imprisoninge of women whiche were in the
stewes, he ordained brothel houses, he made a lawe, and
established -notes- G1 Solon a maintayner of brothels.

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it also with libertie geven unto common women. G1 And whoores
were had in so greate reverence in Gréece, that when Perses
made warre againste the Gréeckes, the whoores of Corinth wente
to praie in ye temple of Venus for the salfetie of Gréece. The
Corinthians also had this custome, that when they would make

humble request to Venus for and thinge, that was comitted unto whoores. There were very many temples for whoores builded in Ephesus: and an other famouse one did the Abidens erect, which by the meanes of a whoore recovered their loste libertie. Furthermore the wife Aristotle doubted not that whoores were woorthie of divine honours, when he did sacrifice to Hermia his womá, as to Ceres of Eleusis. The invention of this Arte is attributed unto Venus, whiche therefore was reckened in the number of the Goddesses. For thée beinge unchaste, and occupied in all Luxuriousnes, taught the women of Ciprus to please menne with their bodie for monie. Whereof grewe a custome in Ciprus as Justine dothe recompte; that before the time of Mariage their maidens were set open to every man that came by the sea side to gaine their dowie: and to paie the first fruites of their chastitie to Venus. G2 The Babilonians also, as Herodotus testifieth, observed a custome, that they, whiche had consumed their substaunce, should procure their daughters to get monie with their bodie. And Aspasia Socrates his strumpette, as Atheneus writeth, filled all Gréece with whoores: for whose love, and her women servauntes ravished by the Megarensians, as Aristophanes saithe, Pericles made the Peloponensian warre. The Emperoor Heliogabalus did much cómende this whoorishe Arte, who as Lampridius testifieth, ordained stewes in his house for his Friendes, Clientes, and Servantes: and made them a very great bankette of xxii sortes of meates: but under condition they which were bidden shoulde at every dishe that came to the table use the companie of women and wathe: and they were bounde - notes- G1 Whoores much revered in Greece. Whoores praied to Venus for the Corinthians. Aristotle did sacrifice to a whoore. G2 A damnable custome of the Babilonians. The Strumpet Aspasia and her wom causers of the Peloponensian Warre. The moste filthy usages of Heliogabalus.

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by an othe, that they shoulde accomlishe this pleasures: oftentimes also he redeemed whoores of all the bawdes that were, and did set them at libertie, emonge whome it is reade that he redeemed one very faire and beautifull whoore for xxx, pounce waight of siluer: it is also reported that on a daie he wonte to al the Harlottes that were in the place called Circus, in the Theater and Amphitheater, and in all places of the Citie, and gave to eache of them a Ducate. Sometimes also be assembled together in the common Palace al the whoores from the place called Circus, from the Theater and Amphitheater, from exercise, and from all places and baines, and there he made unto them an Oration, as it were unto Souldiars callinge them his fellowe

Souldiars, and disputed of the kindes of figures and pleasures, and after the Oration, he caused three Ducates to be geven to eache of them, as if they had bene Souldiars. G1 And he did not onely graunte pardon, but libertie also to the Romane Matrones that woulde become whoores; and appointed saiarie and wages for whoores out of the common treasure. Also he published certaine amoureuse and whoorishe décrées, and commannded them to be called Semiramida after the name of his mother or wife: he invented moreover other kindes of sensualitée, in the which he surpassed the measures of one Cirena a very dishonest woman (which being called Dodecamechana, because shee had devised twelue measures in the Venerian acte, by the which her friende might take greater pleasure, was surnamed the goulse of unléefull luste) and did passe all the Auncient Tribadens, Hostiens, Aphiens, Spinctriens, Gasaluadens, Casaritens, and other women of dishonest places. I let passe Juda the Isralite a Patriarke and a whoore hunter, and Sampson judge of the people of God, who had no wife but queanes: and Salomon the moste wise Kinge of the Jewes, who, as it is said, had flockes of queans almost innumerable: I speake not of Cæsar the Dictatour a very woorthie man for this: and nsp; Bb -notes- G1 Whoores the souldiers of Heliogabalus.

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called husbände of all women: nor of Sardanapalus the Monarke of the Babilonians, and of other most mightie Defendours of queanes in number infinite: and the Emperour Proculus also gote no small glorie by this Arte, who (as his Epistle to Metianus doth testisie) of the hundreth Sarmatian maydens, whiche he tooke, did the firste night bereve x. of them of their virginitée, and defloured the residewe within xv. daies. But that is muche more which the Poetes speake of Hercules, that he made fiftie maidens, women in one night. Theophrastus also a substantiall authour dothe recompte, that there is founde a certaine Hearbe in India of so great vertue, that one after he had eaten it, fulfilled Venus pleasure thrée scoare and ten times. Moreover then this Sappho the poetresse ennamored with Phaon, and Leontinum Metrodus concubine very well learned in Philosophie, did not a little set foorth this Arte: in so muche that shée wrote bookes againste Theophrastus, in the maintenaunce of whooredome against Mariage. Emonge these to Sempronia tr bred passingly wel shilled in the Gréeke and the Latine. G1 Neither is Leena the Concubine of Aristogenes the Athenian, to be overpassed in this plac, ea woman of moste constaunt faith: who beinge tormented by tirauntes, to the ende shée might bewraie her frinde, with obstinate silence endured all tormentes.

G2 Moreover Rhodope the whoore, fellow servante, and companion with Esope the fableteller in time paste made this Arte notable, whiche gote so muche ritches with her bodie, that shée builte a Piramis the thirde in order emonge ye marvelous sightes of the worlde. Thais of Corinth cometh nexte after this, who being famousse for the singularitée of beautie, vouchsaved not to receave none but Kinges and Princes. But Messalina wife of the Emperoure Claudius chiefly honored this Arte, who visitinge the stewes, did excéede the noblest wenche of the companie in the daie, and nighte more then xxv, times, and so departed from the menne -notes- G1 A constant Concubine. G2 Rhodope famous whoore.

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tyred, but not satisfied. To whome we maie adjoygne of fresher memorie Joane the renowned Quéene of Naples, and many other Quéenes whiche were queanes, and courtly callets, if it were no daunger to name them, although they be very well knownen by common reporte, notwithstandinge in this pointe differinge from other whoores, that contrary to Heliogabalus lawe, not in comon stewes as that Empresse Messalina: but in chambers secretly do accomlishe their desire, and as it were in a privie place doo plaie the whoores. Wée maie also annexe to this place bothe the Julias, the daughter and nice of Octavius Augustus, Populea, and Cleopatra Quéene of Egypte, and other moste notable whoores: and recite also very auncient examples of the fleashly luste of Semiramis the Monarke, and Pasiphae: the firste of whiche burned in so greate desire: G1 that not onely shée did sollicite and procure her owne sonne to fulfill her inordinate luste: but also was enamored of a Horse, and used him in stéde of a man: the other wife to Kinge Minos undèrlaide herselfe to a Bull. Wée will not here make a rehersall of famousse strumpetes: but this is not to be concealed, that carnall copulation with whoores and adulterers hath engendred us personages of greate bruite and renowne, as Hercules, Alexander, Ismael, Abimelech, Salomon, Constantine, Clodouee Kinge of Fraunce, and Theodoricke the Gothe, William conquerour, Raimire of Arragon. But of the Kinges, that raigne and governe at this daie, very fewe are borne of léefull Mothers, and the lawes of Matrimonie are so little estéemed emonge them, that they at their pleasure doo devorce, chaunge, and exchange their married, lawfull and very wives: and semblably they joygne and rejoygne their Sonnes, and Daughters in so many Mariages and Matrimonies, that we are constrained not to knowe whiche is their true and lawfull Matrimonte. There are many examples hereof, but some, which

have hapned a fewea yeares past, be sufficient BB y -notes- G1 A matter unlikely not withstandinge mention hereof is made in Authoures.

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for all. Did not Ladislaus kinge of Polande, after he had taken Bèatrice to wife, by whom he had the Kingdome of Hungarie, at length abandoninge her, toke in her place a Frenche concubine Did not Charles the eighth, kinge of Franncce forsakinge Margarite the daughter of Maximilian the Emperoure take awaie his wife by force, and joygned her to him in Matrimonie: whiche woman after him Lewes the twelfte, forsakinge his wife in like manner, toke in mariage, the Bishoppes and Archebishoppes consentinge thereunto, and helpinge him, to whome it séemed, good, that they shoulde more esteeme the lawes to winne Britaine, then the lawes to observe lawfull matrimonie. And at this present I understande, that a certaine kinge is perswaded I know not yet what he is, that it is léefull for him to dismisse his wife for more then xx. yeares, and marrie a concubine. But lette us retourne to whoores and speake more of them, theire Artes whoso desireth to knowe, that is to witte, after what sorte they doo abandone their chastitée to every man that will companie with them, with what wanton lookes, with what manner of countenance, with what gesture of bodie, with what swéete and flatteringe woordes, with what dishoneste handlinges, with what apparayle and outward polishinge they entice lascivious persons, and other wiles and dereites of the whoorishe Arte, lures, snares, and craftes, let him seeke them in comicall Poetes. But he that desireth to knowe with what facion, with what delectation, with what earnest lookinge, with what talke, with what kisses, with what cullinges, with what kindnesse, with what touchinges, with what gentle pressinges, with what rubbingses, with what wrestlingses, with what lyinge, with what wringing, with what movinges, with what thrusting, with what entertayninge, with what prolonginge of pleasure, with what turninge backe, with what renewinge the whoorish pastime should be accomplished, he shall finde it writen in bookes of Phisicke.

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Antiphanes, Aristophanes, Apollodorus, Calistratus have moreover writen bookes of whoores; but perticularly Cephalus the oratoure hathe writen the prayses of the harlotte Lais, and Alcidamus wrote in commendation of Nais a woman of the same profession. Of dishonest loves have writen aswel Gréeke as Latins, Callimachus, Philotes, Anacreontes, Orpheus, Alceon, Pindarus, Sappho, Tibullus, Catullus, Propertius, Virgill, Juvenall,

Martiall, Cornelius Gallus, and many other, which have not onely shewed themselves Poetes, but bawdes also: but Ovide in his heroicall Epistles and in his writings to Corinna: but especially in his bookes of the arte of love: which more truly he should haue entituled of the art of whooredome, or bawdrse: for the publishinge of whiche bookes, bicause he had corrupted youth with his unchaste instructions, he was woorthely bannished by Octavius Augustus as farre as Mascovie. Archilachus the Lacedemonian also caused in times paste all bookes of love to be burned: and notwithstandinge this Arte is now a dayes reade of us: and schole masters reade it to their schollers, and doo expound it writinge thereupon very wicked commentaries: but which is more, I have newly séene and reade a booke writen in the Italian tongue, intituled La Cortigiana, and printed in Venice, a Dialoge of the Arte of Whoores, most dishonest of all others in both Veneries, most woorthy to be burned togeather with his authoure. I leave here to speake, and that advisedly of the abhominable lecherie of the Sodomites: albeit the greate Aristotle dothe comméde it: and the Emperour Nero did honour it with publike matrimonse, at that time, wherein Paule the Apostle writing to the Romans threatned for these things the displeasure of almighty God. For the Lord wil raine upon them snares, that they maye not escape, fiere, sulphure, and the sprit of stormes shalbe part of their cuppe. The Emperoure commaundeth that the lawes shoulde arise, and justice shoulde be armed againste those: and Bb iy

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willeth that after straight punishment they shoulde be beheaded, but nowe adayes they are burned: which luxuriousnes Moses hath thought méese in his Lawes that it be rooted out with cruel punishmentes: and Plato forbiddeth it his common wealth, and códemneth it in his lawes. The auncient Romaines also (as Valerius and others testifie) did very severely punish it. Examples hereof were Quintus Flaminius, and that tribune which Celius slewe, but havinge respect to honest eares, let s leae to speake of this monstrous lust, and beastly uncleannesse, and retourne to whoores, For this sensualitie is noysome to all men, and there is none whiche sometimes hath not felte the fiere thereof: but after one sorte the women be enflamed, after an other the men: after one sorte yonge men, after an other, old men: after one facion the comminalty, after an other, the nobles: after one manner the poore, after an other the riche, and that whiche is most to be wondred at, according to the variety of nations and contries, after one manner the Italians, after an other the Spaniardes, otherwise the Frenchemen, otherwise the

Germans: the flaminge fiere of lawlesse lust in suche sort chusinge divers manners of madnesse according to the difference of every kind, age, dignitée, estate, and cuntrie: the love of men is very fervente, but that of the women is very obstinate: the love of yonge men is wanton, and of old men to be laughed at, the poore endevoureth to please with humble service, the rich with giftes, the comminaltie with bankettings, the nobles and gentlemen with glorious fightes, and plaies. G1 The witty Italian dissembling his love assaileth the womá beloved with a certaine prepared wantonnesse, he prayseth her in written Verses, and preferringe her before all other doth extoll her to the heavens: if a jelouse man obtaine her, he shutteth her up perpetually, and setteth watchmen so kéepe her, as if shée were a prisoner: if he disapointed of his love shalbe in despaire ever to winne her, gevinge himselfe to reprocheful -notes- G1 The manner of al sortes of men in pleasinge their Ladies The manner of the Italian in winninge his Ladye. The Italian in his jelousie keapeth his Ladie under locke.

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language, doth detest her with infinite railing and sclaunderous woordes. G1 The unadvised Spaniarde is impatient in burning love, verye madde, with troubled lasciviousnes he renneth suriously, and with pitiefull complaintes bewayling his fervent desire, doth cal upon his ladie and woorshippeth her, at length being waren jealous doth either kill her, or hurting her, maketh her common for every man for meede: if he be constrained to despaire to enjoye her, he tormenteth him selfe excéedingly, and chooseth to dye. G2 The lascivious Frenchman endevoureth to serve, he séeketh to pleasure his woman with songes, and disportes, if he fal in jelousie, he sorrowfully lamenteth: if he be deceived, he revileth her: he threatneth revengmente, and offereth violence: if he obtaine her, at length he dispiseth her, and falleth in love with an other: G3 G4 The colde Germane is enflamed by little and little: being enamored, he instauntly requireth Arte and enticeth her with gifts: being in jeolousie, he doth withdrawe his libecalitie: beinge deprived of his expectation, he estéemeth her not, having obtained her, his heat asswageth. The Frenchman faigneth to love, the Germane cloketh his love, the Spaniarde perswadeth him selfe that he is loved: the Italiane cannot love withyut icolousie. G5 The Frenchman loveth a pleasaunte wenche, although shée be fowle: the Spaniarde efféemeth a faire woman more then any other, although thée bée rude: the Italian had liesser have a woma that is somewhat feareful: the German coveteth her that is somewhat hardie: the Frenchman thorowe obstinate love

becommeth of a wise man a foole: the German after that he hath spent al his substaunce in love, at length he is made wise, but too late. The Spaniarde for desire to please his beloved woman attempteth great enterprises: the Italian to obtayne his lady, putteth himselfe in very greate daungers. But which is more the greatest menne also snared in the passions of these loves, and lustes, not seldome do little estéeme and waigh many worthy enterprises, -notes- G1 The manner of the Spaniarde. G2 The jelous Spaniarde killeth her whome he loveth in his jelousie-The manner of the Fr cb man. G3 The Frenchman in jelousie lameteth. G4 The manner of the Germane. G5 The German in his jelowsie withdraweth his liberalitie. What women the Frenchman, ye Spaniarde the Italiane and the Gemane chiefelie esteeme.

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suche as were in time past Mithridates in Pontus, Annibal in Capua, Cæsar in Alexandria, Demetrius in Grèce, Antonie in Egypt: Hercules ceassed in times past from his labour for Iole: Achilles refused to fight for the love of Brises: Circes stayed Ulysses, Claudius died in prison for Virginias sake: Cesar was retained by Cleopatra, and the same woman was the Destruction of Antonie. The holy Scriptures do declare, that for the fornication of the sonnes of Seth with the daughters of Caine well neare all mankinde was destroyed by the floude: for the outragiousnes of fornication, Sichen, the house of Emor, and wel neare al the Tribe of Benjamine were broughte to ruine, howe often were the people of Israel stricken, and brought into bondage for the fornicatió of straunge women: And moreover what great mortality was made by pestilence, famine, and the sworde for the onely adultery of King David? For the laweles love and ravishing of women, The Thebans, the Phocenses, and the Circeans were vanquished and conquered, and the Peloponensiane warre (as wée have sayd) was enterprised by Pericles, and with x. yeares warre Troye was rased to the ground, with a very great damage to al Grèce and Asia: For the like causes, Tarquinius, Claudius, Dionysius, Hannibal, Ptolomee, Marcus Antonius, Theodorus, Gothus, Rodoricus, Longobardus, Childericus the Frenchman, Aduincelaus the B miane and Manfredus the Neapolitane, suffered death and a destruction of their contrie. For the cause of Cana Julia daughter to the governoure of the province Tingitana beinge defloured by King Rodericus, after the Gothes were driv out, the Saracens possessed the whole countrie of Spaine. These wives Clitemnestra, Olimpia, Laodicea, Beronica, Frigiobunda, and Blanch both Quéenes of Fraunce, and Joane of Neaples and many other being wroth for the fornication of their husbandes, flew

them. The same cause procured Medea, Pogne, Ariadna, Althea, and Herestilla, the motherly love beinge chaunged into

Chapter 64: Of Bawdrie

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hatred cruelly to murder their own sonnes. And in these latter times, many other women have revenged the lecherous life of the husbandes upon the childerne: and of most gentil mothers became most cruel Medeas, furious Althees, and unmerciful Heriftillees. Of Bawdrie. Cap.64. BUt bicause thorowe the motion, counsaile, a meanes of Russians, or Bawdes and bawdresses, whoores, and whoore hunters for the moste parte doo commit theire mischeivous déedes, let us prosecute the Arte of Bawdrie. For as brothelrie is the Arte of abandoninge the proper chastitie to all men, so Bawdrie is the arte of assaultinge and makinge common an others chastitie: whiche is so muche greater then the woorishe Arte, as it is wickeder: so muche stronger, as the thinge is accompanied with the garde of many Artes: but so muche more pestilent as it comprehendeth many disciplines of other artes, and sciences, which créeping in like spiders, draweth out al Artes and disciplines, what venime so ever is in them, with whiche they weave their weapons. Not suche as the cobbewebbes are, which letting birdes escape, take nothinge but flyes, nor also suche as these greate nettes of hunters be, whiche take the greate beastes and let escape the little and craftier vermine: but knitteth snares so stronge and so sure, that there is no mayde, nor wife, so simple or advised, so constaunt or obstinate, so shamefast, or fearful, so great or little, which, if the once give eare to the bawde, is not by and by taken, and entrapped. The subteltie is suche, which no womans wisdom can withstande, from whose snares no maiden, no matrone, no widowe, no not the blessed Nunne can escape harmelesse. Whose unarmed fight vanquisheth the chastitie of manye more women, then anye armie at any time howe greate so ever it were. The falsetes, deceites, Cc

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wilinesse, slinesse, and craftes thereof are suche, that no pen can write nor any witte is able to countervaille. And albeit this Arte hath very many professours of bothe kindes, yet it hath made very few perfect masters: and no marvaile. For sithe that there are so many sortes of bawdries, as of artes and disciplines, therefore without the knowledge of al thinges it cannot be brought to perfection. G1 It behoveth then that a perfecte and absolute bawde and bawdresse be skilled in all thinges, and not

to looke upon one discipline alone, as upó the North starre, but that he understande all, whiche professeth that arte, whereupon all other disciplines do attende and wayte. For all sciences do as it were serve bawdrie. G2 For first of al Grammar, the discipline or science to write and speake geveth amorous letters: a teacheth them to speake with fayned salutations of love, prayers, lamentations, and flatteringe woordes: many examples of whiche have lefte unto us of the latter writers Eneas Syluius, James Caniceus, and many others. [Secrete writing] But there is an other kinde of Grammer, of the manner and waye to write secretly, as wée reade in Aulus Gellius, of Archimedes of Syracusis: Of the whiche cunninge a fewe yeares paste Trithemius Abbot of Spanheim, wrote twoo wittie volumes: the one he entituled Polygraphia, that is, manifolde writing, the other Steganographia, that is, secrete writinge G3 : in this seconde booke he hath taught so sure and secrete customes and manners to discover the conceites of the minde, how farre so ever it be, whiche neither the jeolousie of Juno, whiche knoweth al thinges, neither the straight kéeping of Danaes maye resiste, nor the watchefulnes of Argus with his hundrethe eyes may espie. An Arte doubtlesse not so néedefull for Kinges, as moste commodious for bawdes and all lovers. G4 Nexte to this Poetrie commeth in place, which with wanton rithmes, fables, and pastoral songs of love, Epigrams, letters, instructions, comedies, and dishonest verses, taken out of the moste secrete - notes- G1 A bawde must be stilled in all thinges. G2 Grammar required in bawdile. G3 Steganographie amirueilous kinde of writinge but not commonlye knowne. G4 Poetrie needfull in bawdrie.

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armarie of Venus, and practising bawdrie turneth al chastitie upset downe, and corrupteth the good disposition and manners of youth. Wherefore the Poetes haue alwayes bene the chieftest bawdes, of the whiche number emonge the auncientes they were beste learned, whiche we have before recited in the whoorish Arte: Callimachus, Philetas, Anacreontes, Orpheus, Pindarus, Alceon, Sappho, Tibullus, Catullus, Propertius, Virgil, Ovide, Juvenall, Martiall. And there are at this day Poetes, which write most pestilent verses. G1 After these the Oratours clayme not the lowest place emonge bawdes, the Artificers of deceitfull flatteries and persuasions, and thée is the happiest bawdresse, to whome the Goddesse Persuasion is favourable. G2 Yet the Historians stande above these, they especiallye, which have write histories of love, of Lancilot, Tristram, Eurialus, Pelegrinus, Calisthus, and such like, in which maidens from tender yeares be

instructed, and accustomed to fornication and adulteries. G3 There is founde no stronger ingine to batter the honestie aswell of wedded wives, as the chastitie of unmarried maydes and widowes, then the reading of wantó histories: there is no woman of so good disposition, that herewith is not corrupted, and I woulde thinke it a miracle, if there be founde any, either woman or mayde, of so perfecte chastitie or honestie, whiche with such readings and histories of straunge lust, is not oftentimes enflamed even unto fury. And notwithstanding ye damsell, which in these bookes is very well learned, and can aptly tell every one of them, and of their doctrine can trimly talke a long time with their suters, she onely is estéemed a good courtier. G4 There have bene many bawdy Historiographers, whose names are little knowne: many famous writers beside have endeavoured the same, as emonge th of latter time, Eneas Syluius, Dante, Petrarcha, Boccace, Pontane, Baptist of Campofregoso, and an other Baptiste of the Albertes a Florentine, Peter Hede also, and Peter Bembus, James Caniceus, and James Calandra of Mantua, and many CC ti -notes- G1 Oratorie necessarie for bawdrie. G2 Certayne histories more meete for bawdrie then Oratorie. G3 Wanton histories muche hurtfull. G4 A goodly courtier.

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other: emonge which notwithstanding John Boccace passing al the rest, hath wonne himselfe the price or palme of bawdes chieflie in those bookes, whiche he entituled Le cento Novelle: whose examples, and doctrines, are nothings els, but very subtil deceites of bawdries. Nowe when a shamefast, and feareful woman ful of honestie and religion shoulde be assaulted: howe great helpe do the subtilties of Logicke then give to bawdries, the fable of Mirrha in Ovide doth manifestly declare. G1 Emóg the Mathematicall disciplines also, the plaies of Arithmetike are fit for bawdries: and Musicke is not ye left servaunt of bawdries, which inflaming fervent desire with the sweetnes of voyce, pestilent songes, and pleasaunt harmonie of instruments, dothe soften the minde making it effeminate, distaineth manners, and moste strongly, enkindleth the affections and desire of fleshly lust. G2 Nexte after this cometh in place the commoditie of daunsinge, where it is lawfull for one to speake fréely with his beloved, to touche, to kisse, to grope with blichast handes, whom he lusteth, and oftentimes goeth into a corner. The Geometricall Architecte also hath in bawdrie wherwith to be occupied, who with a ladder made of roopes, or with some other climbing engine goeth in the night thorowe a gutter or windowe to companie with his Ladye, and with counterfeite keyes and such like, as Dedalus wrought for Pasiphae, doth please advoutrous inclinations. G3 In pictures

also, women which cannot reade, do geather more by them, then other see in writing, whilst that in their chamber on every side they beholde lascivious and wanton things to provoke them, and no lesse the mind is corrupted by the eies, then by the eares, for these do so much perce the minde as the other, and do no lesse allure men to fleshly luste with wanton images, then with the presence of thinges: herof doth testifie Venus Gnidia, ye worke of Praxitiles defloured in ye teple, and Cupide wrought by the same engraver, corrupted by Alchida a yong man of Rhodes: and the image of fortune, -notes- G1 Logicke helpeth bawdrie. The Mathematical available to bawdrie. G2 Daunsinge profiteth bawdrie meete Geometrie for bawdrie. G3 Paintinge causeth fleshly luste.

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whereof Eliane maketh mention, was so fervently loved of an Athenian yonge man, ye when he coulde not buye it for mony, died by it: G1 Terence also in Enochus bringeth in a yonge man enflamed to lust, when he had séene a table, wherein was described, howe Jupiter descendinge in a golden shower defloured Danae: and therefore Aristotle not without a cause doth appointe an open punishment for painters, whiche set suche thinges before the eyes of the multitude, thorowe whiche carnall lost is set on fire. G2 And not without deservinge the wise man saithe, that the Artes of paintinge and engravinge were invented for the temptation of mens soules, to deceave the ignorant, and to corrupte mans life. G3 Nowe the Astrologers, the Palmesters, the Geomancers, the interpretours of Dreames, the Fortune tellers, the Soothesaiers, the Augures, and other sortes of divinours come in place, all whiche doinge the duetie of bawdes, with their craftie devises, and deceites of subtile slinesse doo promise dishonest loves, and oftentimes purchase them, make moste wicked mariages, and more then often doo turne matrimonie into adulterie. Of these bawdes not onely women, but whiche is more shamefull, men also doo aske advise touchinge their loves and mariages: and conceive an hope to obtaine the mayden whome they love, and accordinge to their counsaile, not so fonde as wicked, doo lincke or exempte themselves fr wedlocke. Many moreover have benne induced to so péevish incredulité, that they beleve loue maie be caused and constrained by meanes of Astrologically images, and observations of howers: as Virgill, Catullus, Ovide, Horace, Lucane, and many other bablinge Poetes have written: and the Astrologers themselves no lesse Fabulouse then Poetes, have written rules in their bookes of Elections, with whiche one service of bawdrie, al Astrologers, and divinours make no small gaine: nexte unto

which Magicke dothe present her selve as healer. Cc iij -notes-
G1 A younge man died for the loe of a picture. G2 Aristotle
thinketh good that painters be punished, whiche make lascivious
Images. G3 Other Artes tendinge to the perfection of bawdrie.

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Which promisse doth to loose and binde the mindes of menne
with charmes, Which shee doth please, and eke on some to
sende full manie harmes. Lucane also speaketh hereof in this
manner: Love not by chaunce allotted unto me hath perste my
harte, By charmes of Thessall Dames whiche worke my woe, and
cause my smarte. And in Horace, Candidia, in Apuleius, Pamphile
inchaütresses, binde their lovers, and in the Tragicall comedie of
Callistus, Celestina the baudresse enflameth the maiden Melibea.
To these are added witchcraftes, charmed drinkes, and amorous
pocions, but verie perilous, that oftentimes in stéede of love,
they bringe deathe, or some grevous sicknesse. G1 Thorow the
drinkinge of these died Lucullus, and Lucretius also, but in space
of time he loste his witte and understandinge. G2 It is writen of a
certaine woman, whiche with an amorous drinke killed a man,
whome the Areopagites pardoned, because shée had committed
it by reason of love: but there is no Arte more méete for bawdise
then Phisicke, which easely obtaineth carnal desire of what
maide soever shée be, whilst that it promiseth to restore
virginitée at the time of Mariage, to let the pappes fró growinge
great, to kéepe ye velly in one state, geving remedies to cause
barrainesse, wherby pleasure maie be taken salfly and for a
longe season, Siue quassata spina conceptum semen eycere
docens, as Lucretius saithe: Fdg sui causa consuerunt scorta
mouere, Ne complerentur crebro, grauidag iacerent. Et simulipsa
viris Venus ut concinnior esset. By the whiche onely benesite of
Phisitions, many Matrones, Maidens, and courtly Dames, doo
with salftie take delite: the starchinge of olde ruines, and other
counterfeite colouringes of shameles women, which are writen
and taught every where in bookes of Phisicke, entreatinge -
notes- G1 The death of Lucullus and Lucretius. G2 Phisicke of all
other Artes meetest for bawdrie.

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of beautifiynge, wherewith they make the damnable
marchaundise of Harlottes more saleable: and therefore the holy
Scripture termeth them ointmentes of whoores, and with these
many other receites, which provoke to lawlesse luste, by the
meanes of such like things, Ovide avaunted that he tooke his
pleasure nine times: and Theophrastus hath left written that
there is founde a certaine Hearbe, whiche extendeth the strength

to the thrée score and tweluth carnall incounter. G1 And to tell the truthe there is no bawdrie more méete and convenient, then that which is handled under the pretence or coloure of Phisicke, for there are no houses so close, no Monasteries so stronge, no prisons so well kepte, whiche doo shut out the bawdie Phisition: by whome (as Plinie witnesseth) adulteries have benne committed, yea in the houses of Princes, as of Eudemus with Livia the wife of Drusus, and of Vectius Valentinus with Messalina, wife of Claudius. And Aristippus maister of the Cyrenaickes, forbiddeth that none should thinke Philosophers unprofitable for bawdrie, who beinge often conversant with other suters in the house of Thais the famouse strumpet, G2 made his boaste that he onely had Thais at commaundemente, whereas other were at her commaundemente: and whilest other consumed their substaunce uppon her, he tooke his pleasure for nothings. After this sorte the harlotte had that Philosopher for her bawde, by whose example and autoritée shée allured all younge men unto her: neither was Aristippus content, to shewe himselfe a bawde to a whoore, but also began publikely to teache sensualitées, and transposed them out of the stewes into the schooles. G3 Very many handicraftes moreover supplie the place of bawdrie, emonge whiche embroderie, spinninge, knittinge, sowinge, and other womanlike exercises be chiefe, under the colour of which whilest that bawdresses carrie aboute flare, thréede, headbandes, cawles, garters, girdles, purses, gloves, of younge whoores in -notes- G1 Bawdrie under the coloure of phisicke is the beste. G2 Aristippus his avauntinge. G3 Handicraftes for the most are necessarie for bawdrie.

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time paste become now olde bawdie pedlers, and doo easily allure softē maydens with these trifles, and take occasion to speake unto them: G1 to whome also laundresses be a helpe, which fréely maie enter into the house, and in the absence of the mothers, carrie with them the daughters and the woman servauntes to washe: there be also begger women, whiche stande at the gates for devotion of Almesse, they bring and recarrie embassages and letters full of bawdrie. And carrie giftes unto the wife whiche the advouterer sendes. G2 Moreover also the valiaunt exercises of Noble men are méete for bawdrie, as runninge with horses, whiche be commonly called tournamentes, and warlike pastimes, by the policie of whiche Romulus in time paste carried awaie by force the Sabine women. O howe many times also hath huntinge accompanied the Adulteries of noble and mighty men in the previe places of wooddes: This hath Virgill verie well writen in Eneas and Dido, when occasion was

taken of the absence of his companions fró the oportunitye of the chase. G3 Jupiter also used shepherdes for bawdes. G4 The Citie of Venice also doth testifie, what commoditée mariners bring to bawdrie: and semblably delicate dishes of the kitchine, and sumptuouse bankets attende upon bawdrie, as Virgill featly declareth in his Eneades: When men from meate began to rest, and trenchers up were take: Great bolles of wine alonge they sette, and crownes on them they make. Then did the Queene a goblet aske of golde beset with stone: And filde the same with wine and saide take in good parte, for none Unwelcome is, then sipped shee a little of the drinke: -notes- G1 Laundresses and begger women, use oftentimes bawdie practises. G2 Renninge with great Horses fit for bawdrie. Liui. Lib. I. Dec. G3 Lib.4. Enea. G4 Mariners ministers of bawdrie.

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And scarsly coulde the mouth, and cuppe, togeather justly sincke. To Bicias shee it gave, and saide, drinke of this cuppe of wine, He quickly quafte it, and lefte not of licour any Signe. Nexte other Lordes of Tire, and Troye, came fourth, and Dido spent The night in vaine discourse, and love gave her a curelesse dente. There are yet very many other practises of bawdrie, whiche I let passe: but Golde dothe excell them all wherwith if the Alchimistes (as they promisse) were able to supplie oure wante, they no doubt should be the woorthiest bawdes of all: for there is a moste puissaunt bawdrie in Golde and monie: For Ladie monie geves a wealthy wife, and noble birthe: Faithe, friendes, well feautred forme, and aie endu- ringe worldly mirth. With Golde is the salouse husband pacified, with Golde the obstinate riuall is appeased, with Golde the watchefull keapers are overcome, with Golde every gate is opened, with Golde every chamber is entred, with Golde barres, stoones, and the indissoluble bondes of Matrimonie are broken in péeces. What marveile is it, that for monie Virgins, Maidens, Wives, widowes, and Nunnes be solde, if for monie Christe him selfe were solde: Finally many thorowe this guide and capitaine of bawdrie have from moste base estate, climbed in a manner to the highest degré of Nobilitéé. This man hath made his wife the Kinges concubine, and hath benne one of his previe counsaile, that man, his doughter, and hath benne created Earle: this man hath procured some Married wife to fulfill the Princes desire, and woorthie of large stipende, foorthwith is become the Kinges Chamberlaine: some Dd

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have benne made woorshipfull for mariynge the Kinges
 Concubines, and have bene made head rulers in publike offices,
 by the meanes of these Artes many have gotten many fatte
 benefices of Cardinales and Bishoppes, neither is there any waie
 more gainefull then this. But howe much Religion availeth
 bawdrie, the Historie of Paulina a moste chaste and honest
 matrone written by Aegesippus doth testiste, whom the Priestes
 of the Godesse Isis laide under a noble younge man in steade of
 the God Anubis. G1 The Tripartite Historie dothe declare also,
 what auriculare confession can doo herein: I knowe many
 examples whiche hapned of late, if I woulde recite them. For
 Priestes, Monkes, Fréers, Nunnes, and them whiche be called
 Sisters, have a speciall prerogative of bawdrie, forasmuche as
 they under the presence of Religion have libertie to goo whether
 they please, and to speake with all parsons whosoever they be,
 howe longe and as often as they liste under a shewe of visitation,
 consolation, and consession, so devoutly be their bawdries
 masked, and there are of them, whiche accompte if a greate
 offence to touche monie, yet the woordes of Paule moveth them
 nothinge, who sayeth G2 It is good not to touche a woman,
 whiche they not seldome féele with unchaste handes, and prively
 goo to the stewes, and defloure vertuouse virgins, and widowes,
 and make their hoastes Cookoldes: sometimes also, whiche I
 my selfe know and have séene, doo, (carrie their wives awaie)
 as Paris the Trojane did, and according to Platoes lawe doo make
 them common with their companions, and Sacrifice to the Divil
 the bodies of them, whose soules they should gaine to God: and
 committe many other thinges thorowe and furiose luste much
 more abominable then these, whiche to utter in woordes shoulde
 be a thinge unsemely, in the meane season throughly satisfying
 the vowe of chastitée, if with horrible woordes they reprove and
 blame in an other luste, luxuriousnesse, fornication, adulterie
 and incest: -notes- G1 Auriculare confession fitte for Bawdrie.
 G2 The bawdrie practises of Freers, Monkes, Priests, Nunnes,
 and such like.

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and they speaking of vertue leade a dishonest life. But often
 times most detestable bawdes and wicked bawdresses do lurke
 under those religieuse garmentes. The gentilwomen of the
 Courte, for the moste parte have suche ministers to saie service,
 and use their advise in Mariages and bawdries. G1 The Lawes
 and Canons likewise goo a warrefare in the defence of bawdrie,
 when in favoure of great men they fight for unrighteous
 Mariages, and undoe the lawfull, and whereas they have
 forbidden Pristes honest mariages, shamefully they are

compelled to kéepe whoores: and the lawe makers woulde rather have their Priestes kéepe concubines with sclaunder, then wives with honest fame: peradventure because they receave greater profite by concubines: G2 Whereof it is reade, that a Bishop made boste at a banquet, that he had xi. thousande concubinarie Priestes, whiche paide him yearly one Ducate a péece. There was in times paste, at Rome in the temple of Venus, a décrée of the Senate engraven in two tables, and the law of bawdrie, very favourable to bawdes and lecherours, which we have reade in Peter Crinite, writen in these woordes: G3 In the firste table were contained, I doo perpetually allow men ennamored in the daie time to behold, to followe, to whisper, to enter in, to rejoyce, to salute, to talke, and requeste: there shall no parson prohibite all these commodities from the house, hole, garden, posterne gate, and water fall: let them geve counsaile, kepe promisse, healpe and favour all men: In the other table was writen: In the night lette them féele the intentes of the parsons, let them intermedle othes with lamentations, lette them instantly allure, lette them set a parte al shame and feare, let them cloke their sadnesse, let them doo as the time and place requireth, let not occasion be loste, let letters goe from one to an other: with these let them earnestly desire and crave hope, affection, expectation, necessitie and pitie, let them temperately use guile, violence, deceite, and ostentation: let them have, conceale, and shewe Dd ti -notes- G1 The Civil and Canon lawe maintaine bawdrie. G2 A wicked boasting of a Bishoppe. G3 Two tables of bawdie lawes.

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now wisdom, nowe soly: let them forever kéepe some thinge of hers whome they love as it were a sure signe, and testimonie of love, let them goo unto her thorow her sufferance, let them séeke a freshe woman, let them endeavour to winne a stately and noble dame by crafte or pópe: lette them previly renewe the accustomed conjectures, G1 Licurgus also made a lawe, if any aged man and unmeete for the acte of Matrimonie, had taken to wife a younge girle of tender yeares, it laie in her power to chuse some able yonge má to be get her with childe, so that the childe whiche was borne were affirmed to be the husbandes. Solon also made a lawe, whiche like wise allowed wiues, if their husbandes were not able to fulfill their desire, to pike out one of his kinsmen, of whom shée might receave that shée lacked and looked for: that was not therefore reputed an other mans, whiche was borne. I speake not how many women there be and are knowen now a daies, yea of the noblest, which yearly being great with childe thorowe foraine séede, doo make their

husbandes beleve that the children which be borne are theirs. And againe after childbirth they have recourse every other daie to satisfie the Adulterers: warse then Julia the wife of Marcus Agrippa, which tooke no Mariner but when the shippe was freighte. The holy bookes of the Bible also (if it be lawful to speake it) have subtelties of bawdrie, as it is clearely séene in the wives mother of Ruth, and in Ionadab, called in the Scripture a wise man, and in Achitophell a mighty counsailour. Abraham also whereas he had Sara to wife a faire and younge woman, and were emonge the Egyptians, he saide to her: I know that thou arte a faire woman, and when the Egyptians shall see thee, they will saie: shée is his wife: and they will kill me: and they wil kéepe thee emonge them. Saie therfore I besech thee, that thou art my sister, to the ende that I maie be in salftie for thy sake, and for the love of thee my soule shall live, and so at the length Sara was taken in Pharos house, and for consideration of her - notes- G1 The lawe of Licurgus, touching unequal Matriemonie.

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Abraham was wel used. The same crafte used Abimelech with the Kinge of the Palestines, geving his wife licence to lie with twoo Kinges but at diverse times. The same did Isaac the sonne of Abraham: and so likewise the Arte of bawdrie hath ben set forth with the exáples of Saintes? Furthermore it hath benne revered and honoured of the Goddes, of noble personages, of lawe makers, of philosophers, of passinge wise men, of divines, of Princes, and of the veray heades of religion, The God Pan, Mercurie, and the boie Cupide were bawdes, the Baron Ulysses was a bawde, Licurgus the lawe maker was a bawde, and the wise Solon, who firste builde brothel houses, and provided whoores for yonge men. G1 And in our time the Pope Sixtus erected in Rome a notable stewes, the Emperoure Heliogabalus was a bawde, who mainteined in his house celles of whoores, and exhibited them to his friendes and servauntes. Over and besides this Quéenes, Princesses, and Ladies be careful of this, and kinges mothers are other whiles bawdresses to their sormes. Moreover the chiefe rulers and officers do not disdaigne this office, for in time past the Corinthians, the Ephesians, ye Abidens, the Cyprians, the Babilonians, and many other magistrates: whiche in their Cities doo builde and maintaine brothers houses, whoordinge up do small proáte in their treasure of the gaine of harlottes: whiche is not seldome used in Italie, where the whoores in Rome paye weekly to the Pope a Giulio, whiche yearely revenewe otherwhiles amounteth to xx. G2 thousande Ducates, and more, and this office doth so much belong to the Prelats of the Church, that together with the

renewes of their benefices they accompt also the tribute of bawdrie. For I have harde them sometimes make accompt in this maner, sayinge, he hath twoo benefices, one cure of xx. ducates, an other Priorie of xl. ducates, and thrée whoores in the stewes, whiche pay him every wéeke xr Guilies. Nevertheles the Bishoppes and officials are bawdes also, whiche do compell Dd iij -notes- G1 Pope Sixtus built a notable stewes. G2 Whoores paye tribute to the Pope.

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the Priestes to pay them yearely a renew for their concubines, and this they do so openlye, that this their marchandise of women, or bawdrie is growen so a proverbe amonge the people, whiche says: whether he have or not, he shal pay a ducate for a concubine, and let him have her if he will. But in the kingdom of avarice, nothinge is attributed to dishonestie, whereof gaine may arise: I wil not speake of the invention of sufferance, by the which, payinge a certaine summe of mony to the Bishoppes, the wife in absence of her husbände, without offence of adultery (as they say) is licenced to dwel with an other: which thinges be so cleare and manifeste, that we are enforced to be ignorant, whether is more foolish, the impudency of the Bishoppes, or the pacience of the people: that at the length, the Princes of Germanie, have bene enforced to reckon these amonge other gréevous burdens of that nation, by whiche you maye very well perceive the residue, which are here passed over with silence. Such defendours then hath the Arte of bawdrie, and whiche do maintayne the whoorishe science, that until this day (the more pity) it is allowed in the Christian common weale, and there are graunted them in Cities publicke Theaters, priviledges, and wages, whileste this onely weake reason of man, or rather bawdye invention, striveth againste the lawes of God and his woorde, in which they say, that this is maintained, G1 to the ende that youth havinge there avoyded the furie of fleshly lust, may forbear to attemp warse things, they say, take whoores out of the common wealth, every place would be stoared with fornication, incest, and adulteries, no married woman shall remaine chaste: no widowe shalbe of perfect honestie: maydens shalbe scarsly kepte in salstie G2 in fine, for this cause they coclude, that it is impossible for the common weale to be in quietnesse without whoores, without whiche notwithstanding the people of Israel in time past did moste constauntly continue many hundreth yeares, as God commaunded them, Let there - notes- G1 A weake reason for maintaynaunce of whoores. G2 The people of Israel lived many hundreth yeares without whoores.

Chapter 65: Of Beggerie

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be no whoore or lecheroure emonge the sonnes of Israel. G1 And beside this uncleannesse in time past crepte into the Church under the shewe of Religion, and did spreade abroad the heresie of the Nicolaites, which to avoide gelosie made their wives common, and taught in a maner after Platose lawe, that they ought to be common. But al such Princes, Judges, and Magistrates, as doo maintaine brothels houses, or in any wise do allow them, although they play not the lecherours, ye Lord wil say unto them, as the Psalmist saith: if thou sawest a théete, thou wentest with him, and haddest thy part with adulterers: thou hast don these thinges, and I have helde my peace: thou hast beleved a wicked man, that I am like unto thée, but I will accuse thée, and wil make thée come before my face. Of Beggerie. Cap.65. IT belongeth to the common wealthe and religion, to have regarde of the poore, and the sicke: to the ende that none thorowe povertie may offende, and steale, or going about begging infecte the Citie with pestilence, or perishe for hunger, to the reproche of humanitie. G2 For the whiche cause Hospitalles of poore people have benne ordayned in many places with publike gatheringes of monie, and great devotion, and dayly enriched with the private almesse of wealthy men. For it hath bene alwayes forbidden even fró the beginnunge, and by the lawes of al nations, to begge openly, and go from citie to citie: For in the olde lawe Moses commaunded the Jewes, that there shoulde not be emonge them any poore man or Begger. In the Roman lawes also Justinian the Emperoure made a -notes- G1 The heresie of the Nicolaites. G2 Beggars for sundrie causes are not to be suffered in no place namely in cities, wherefore the Germans, Polittike governours of their publike weale, have in divers reformed cities made helsome lawes for the helpe and maintinaunce of the poore, which not able to laboure have a stipende yearely out of the treasure of the citie, and if any handicraftes man driven to extreme povertie be not able to buye his tooles and other necessaries, he comming to the heade officers of the citie shall haue monie sufficiente to supplie his wante, also if there be any undowed maiden she shalbe honestly married and receive a reasonable dowrie of the chiefe rulers of the citie who are appointed to redresse enormities. Whereby it is come to passe that there is seene scarsly a begger in a whole yeare, and a theefe as rareemonge them as a blackes wane, this I thought good to mention in this place, to the end that by the godly proceedings of the noble Germans we English men may be stirred up to folow their steppes, there have benne available lawes enacted concerninge floisteringe beggars and other poore

people, but few or none are observed, to the greater rebuke of humanity.

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strict ordinance touching valiant beggars, yet if any able to labour were forced to ask alms, he should be taken, and brought into bondage. Christ in the law of the Gospel commended, that that, which remaineth should be given to the poor, to the end that there remain no beggar, nor poor parson among the people: but that there be an equality, as Paul writeth to the Corinthians saying: Let your plenty supply their want to the end that their plenty may supply your poverty, and let there be an equality, as it is written. He that hath much doth not abound, and he that hath little, lacketh nothing: and writing to the Ephesians, saith: Let him that first was robbed, now be no more so, but rather let him work that which is good in labouring with his hands, that he may have wherewith to help the needy. The same also commended the Thessalonians to labour with their hands, and to endeavour to have abundance, appointing them as it were a decree, that he which would not labour, should not eat: and commanded, that they which did otherwise, should be taken from among the fellowship of the faithful, and in the Epistle to Timothy he condemneth them, which think the gain of begging, a work of godliness. The Canon Decrees of the Popes also have ordained, that alms should be distributed on those poor people only, which cannot labour, and do reckon all other, which take alms, among thieves, robbers, and sacrilegers. By these authors then we are taught, that we ought not to have so great compassion of poverty as to detest and blame begging. And the arts, which they have devised to gain by begging, are to be hated of all men, whilst that they had liefer at

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the Church door, to the injury of man's nature, and against the laws of God, willingly to suffer deadly cold, gnashing of teeth, scorching heat, and cruel torments, that uneth they can avoid death it selfe, then to live content with alms in the hospitals of poor people, and cure their griefes. And that which is more to be detested, being in these grievous torments, they curse, rayle, utter spiteful words, they are drunken, and forswear themselves, and otherwhiles praying counterfeitedly, setting at naught, and despising all godly things, do not worship Christ with any reverence: so that they seem to the beholders not Martyrs of Christ, but damned souls and

spirites of hell. G1 There is an other moste wicked kinde of beggers not to be pitied, that is to witte of them, whiche with birdlime, meale, bloude, and corrupte matier, with crusted woundes, and counterfaite blisters doo pointe themselves full of soares and cankers, divers faigninge divers infirmities, with sundrie sleighes do shew themselves miserable to the beholders. G2 Some other there are, whiche under the prentence of vowes, and pilgrimages, walke about the countrie, eschewing laboure of purpose, thorowe idle povertie begginge for Gods sake from doore to doore, and these in the meane season will not chaunge their life with Kinges, so that they maye fréely wander where they please, and doo what ever they thinke good in warre and peace, In al places thei be safe from exactions, from publike subsidies, from bondage, and from al partes and every where they are frée from civill correction, they be not apprehended for their fraude, deceite, trumpery, theft, and injuries, and as men consecrated to Gad doo passe without receivinge hurte of any man: and notwithstandinge there ariseth of their order no small inconvenience, and horrible ribaldries did from thence procéde, whileste under pretence of beggerie they searche out the secrets of cities, and countries: and whilest thei practised in deceite and craft, and instructed to al kindes of reason Ee - notes- G1 A wicked kind of beggers. G2 Another kinde of beggers.

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do carrie and recarrie the letters of the enimie. By them sometimes Cities have ben burned, which Fraunce, and the Citie of Trire have of late yeares experienced, sometimes they have poysoned the water, infected the corne, and venomd the victuals, and the pestilense beinge dispersed, have made a greate mortalitie of men. G1 With these are to be numbred, the people, which are called Cyngani: Whiche do delite to live by forayne spoile It painefull is for them to dwell at home And they abhorre to knowe their native soile. These beinge borne in the countrie which lieth betwéene Egypt and Ethiopia, and by auncetours descending fro ye generation of Chus the sonne of Cham, the sonne of Noë, do even unto this day suffer ye curse of their grandfather, and wanderinge throughout all the worlde, plantinge tentes without citties the in fieldes and, crosse waies, do get their livinge with these deceites, to wit, with stealing, and robbing, with falsehed and bartring, and delite men also with palmestrie, foreshewing thinges to come. Volaterranus thinketh, that these be the Vxij, a people of Persia, folowing Scilares, who wrote the Historie of Constantinople. He saithe that Michaell Traulus the Emperour attayned his Empire by the prophecye of

the Vxij, which secte skattcred thorowe Mesia and Europe, did generally foretell at men thinges to come. Polydorus affirmeth, that thei be Assyrians and Cilicians. But nowe this plague of valiaunt beggerie doth not onely herberoughe emonge temporall men, and the vilest knaves of lewdest demeanoure, but also it is crepte into religion, emonge the order of Monkes and Priestes. G2 From henee arose these sectes of Fréers, Monkes, and other wandringe prowlers, in the number of whiche be they, that under false shewe of religion, carrying about, (as they say) reliques of Saintes, or els under false hypocriste, shewing outwarde holinesse, with many inventions of fained miracles, threatning the wrath of the Saintes, promising -notes- G1 Gyngani be the beggers whiche we cal Egyptias G2 Beggerie emong Mankes.

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pardons, and dispensations under the pretence of almesse doo prole for profite: and going about the countrie doo gaine of the ignorante country men, and of the light belevinge women, being superstitiously astonied, a shéepe, a lambe, a kidde, a calfe, a pigge, gamondes of bacon, wine, oyle, butter, corne, beanes and pease, milke, chéese, egges, hennes, woll, hempe, and gettinge monye of them robbe all the world, and in this wise loden with fat spoiles they retorne home, where with great joy their fraternitie doth receive them, and comm d them bicause they have so religiously begiled the simple people, and sely women, and déeme with like craftes of beggerie, and notable subtilties of deceits to offer very acceptable sacrifices to God, as oftentimes as after this manner they charged wit h booty, with great hinderaunce of the people, and detrimente to the common wealth, do franke and fatten the idle officers of their familie, nothinge at al esteeming, neglecting, and dispising the workes of mercy, under the collour of which so many giftes are bestowed on them. Apuleius in his Asse did in time past write the fable of them, speaking of the priestes of the Goddosse Syria. There are beside these innumerable sectes of begginge Fréers, and (as they say) of Beguardes, whiche laying aside, the holines of their profession, have chaunged godlinesse for gaine, as if they did to no other ende prosesse religion, then that under the title of povertie they maye range where ever they please and with a shameles face and importunate hipocrisie to scrape mony together on every side not to be ashamed of any dishonest gaine, and with marveilous railinges to brawle at the people in the Duire, in the streate, in the Church, in the schooles, in courtes, in palaces, ir publike and private communication, in confessions, in disputations, in sermons, from benches, from chears, out of pulpits, and preathing places, fortresses of their

impud cic, to sel the marchaundise of pardons, to measure their good déedes with ceremonies, and to wring from marchauntes, usurers, and notable Ee y

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thees the pray of misgotten goodes, and to beguile rude citisens, ignoraunte people, and superstitious dotinge women of their mony, and by the example of the Serp t first to allure foolish women, and by meanes of them to finde a way to deceive men, which whilst they shewe poverty with a counterfait basenesse of apparaile and crynge lowde doo preach that mony should not be estéemed, and that ambitió should be eschued, they care for nothing more then to possesse infinite riches: and for this cause they go about ye sea and lande, they enter into al mens houses and shoppes, and do not minister their Sacraments but for mony, they tiránously demaund almesse as it were tribute, they medle with all mens matters, they make unlawfull mariages, they turne testaments upside downe, they set men at one that be varia ce, they reforme nunes, but they do al these thinges for their commoditie: these be the fréerlike artes, with which many of them have growen so greate authoritie, that they make the Emperours and Popes afraide, and have heaped up more riches then the wealth of marchaunts and treasures of Princes, and with many thousandes of powndes have bought Miters, and Chaplets, and with great summes of mony have aspired also to ye Popedome. G1 So great power hath that religious beggerie. And albeit they possesse great masses of mony, notwithstanding many of them make a shew of ertreame povertie, and of perfection more then evangelike, in case they touche not this with their bare fingers, but have a Judas to carrie their purses, and giue them an accompt, in the meene while they presume to say, as Peter and John did, we have no golde and silver with us. But it herein they did not lye, and their talke were faithful, thei should have power to say arise, and walke. And togeather with their holy father S. Fraunces cleane without mony, and vices, did commaunde creatures, and obeied the, turned water into wine, passed over rivers drie shoed, made wilde wolfes tame, staid the chirpinge of swallowes with commaundemet alone, made a falcon -notes- G1 Freers thoro e their goodes gotten by begging have aspired to the Popedome.

Chapter 66: Of Economie

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crowe like a Cocke, commaunded the fire, and did many suche faigned miracles, whiche be falsly affirmed of their Saincte

Fraunces. Richarde Bishoppe of Armachane, and Malleolus provoste of Tigure, and John Bishoppe of Camota, haue in time paste written againste these cursitours, and many other have made mention of them, whiche did plainely detecte the abuse of this religieuse beggerie. But now let these suffice, to the ende that we maie proceade farther. Of Economie, that is to witte, of the ordering of things concerninge the houshold in generall. Cap.66. UNder the government of the common weale is also contained Economie, whiche is a certaine domesticall common weale, and nothings els but a certaine private Monarchie, but there are many kindes thereof. For one is called kingly, or courtly: an other Satrapicall, or warrelike: againe an other comon, or belonging to the comúnaltie, or els Conventual, or belonging to companie, and finally one private or monasticke. This dothe then teache in what manner the wife, the children, the kinsfolke, the familie, and the servauntes are to be governed, by what meanes the house and possession is to be preserved and augmented, and whereof expences are to be levied. Moreover al the subtiltéés which be in rents, in monie, in tallages, in tributes, in tenthes, in usuries, in advauntages, or overplusses, and in traficke, and all the newe craftes, and inventions, to finde profit and advantage. Furthermore of felowshippes also, of agréementes, of controversies, and warre, all whiche thinges because they have neither measure, nor rule, are called Anomals. Wherefore Economie, or housholdinge cannot truely be termed neither Art, nor Science, but a certaine domesticke or private discipline compacted and made of the opinion, use, custome, prudencie, or rather of the subtiltie Ee iy

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of men, whereunto are referred all workes that be done fittinge, and handicraftes, whiche consiste in flare, woulle, woodde, yron, brasse, and diverse mettals; servill obeysaunces also of barbars, bainekepers, hucksters, and diverse waies to get livinge and increase substance; whiche appertaine not to the autoritée of governmente, and availe no deale to the rule of the publike wealth, forecastinge and consideringe no divine, comely, nor woorthie matter, which are so many, that their cannot be numbred, and al these are servill; many other also be infamouse for the affinitie whiche they have with vices, as Carters, Mariners, and Inholders, be reputed infamouse for the vice of unmeasurable talkinge, because they delite in fables and spreade newes, and likewise Barbars, Bainekepers, and Shepherdes. G1 For the fable of Midas, and the historie of Sylla beseginge Athens have made these infamouse, and the fable of Battus the other. Semblablye Singers, Pipers, Harpers, men hyred for monie, be

infamous, which at bankettes sounde instrumentes of Musicke to delight others, but the Mariners life, as it is the unhappiest of all, so is it the warste, whose dwellinge place is like a prison, their fare exceedinge harde, and the same very filthie, their appaile vile, and summarily they have an incommodité of all thinges, perpetuall exile, alwaies wandringe, neuer abidinge in one place, and knowe not reste, ever tossed with the raginge windes, and with the waveringe surges, alwaies subjecte to heate, colde, raine, lightning, hunger, thirste, and uncleannesse. The Sylls, the Charibdes, the Sirtes, the Symplegades, and so many daungerouse jeopardies of the Sea come nexte unto these: beside this the tempeastes of the Sea, then the which there is nothinge more fearefull, and horrible, and with all these and many other mischiefes a continual daunger of life. G2 And whereas shipmen are the unhappiest of all men, they be therewithall the ungratioust of all parsons. But emonge all these handie craftes, marchaundise, -notes- G1 Infamous parsons. G2 Mariners bothe unhappie and ungratious.

Chapter 67: Of Economie or Private Government

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husbandrie, warrefare, Phisicke, and pleadinge be the chieftest, of which we will speake hereafter in order. But firste let us discusse the generall foundations of Economie. Of Economie or Private Government. Cap.67. The whole efficacie of Private government standeth in Matrimonie, wherfore Metellus Numidicus the Censour, when he exhorted the people of Rome to marrie, saide G1 O ye Romans if we coulde live without wives, we all should seeke to avoide ye trouble: but because nature hath so taught, that by no meanes with them, nor out them, we maie live comodiously enough, we ought rather to provide for everlasting salftée, then for fadinge pleasure: these thinges Aulus Gellius recompteth. G2 And truely no house, or housholde affaire can endure, and be of continuaunce, without a wife: for without a wife kinred cannot be encreased, nor heire be named, nor enheritaunce be called, nor kinsfolke, nor familie, nor father of the familie can be saide. He that hath no wife, hath no house, because he doth not fast his house: and if he have, he dwelleth therein as a straunger in an Inne: he that hath no wife, although he be exceedinge riche, he hath almost nothinge, which maie be called his, because, he hath not to whome he maie leave it nor to whom to trust, all that he hath is in daunger of spoile: his servauntes robbe him, his companions beguile him, his neighbours dispife him, his friendes regarde him not: his kinsfolke seeke his undoinge: if he hath any children out of Matrimanie, they tourne him to shame, wherefore the lawes

forhidde him to leave them, neither the name of their familie, nor the armes of their predecessors, nor their substance, and he is also together with them put backe from all publike offices and dignities, by the consente of all lawe makers. For he is unworthie to rule a Citie whiche -notes- G1 The exhortatio M. Numidicus, to the Romans. G2 The commodities of a wife.

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hath not learned to governe his house: nor to beare stroke in the common weale, whiche never knewe to governe his private and housholde affaires, whiche is the very example and image thereof. G1 The Greekes perceaved this, whom when Phillippe of Macedonie endeavored to bringe to atonement beinge at discorde, and Gorgias Leontinus had recited in Olimpia, a booke of the Greekes concorde continually rejecting the one and the other, they laughed them to skorne, because they endeavored to set others at unitée, whiche coulde not establishe concorde in their, owne houses. G2 For Phillippe had at home his wife and sonne at discorde, and Gorgias his wife and maide, wherefore they thought that whose presumptuouse prudence and autorité was not able to appease housholde contention, coulde not wisely conclude outward discordes. He then whiche is set to rule a Citie and common weale, if first he know not how to governe himselfe, his house, and his substance, he undoubtedly taketh that charge in vaine. [The happiest life.] This finally is the onely state of life, wherein a man may leade the happiest life of all, in loving his wife, in bringinge up his children, in governinge his familie, in savinge his substance, in rulinge his house, and in encreasinge his offspringe: wherein if any charge and labour happen (for very many do chaunce, and no state of life is without his crosse) verely this onely is that lighte burden, and swéete yoke, whiche is in wedlocke: if so be the wives be suche, whome not avarice, not pride, not deceipte, not fraude, not péevish appetite, but God himselfe hath joyned together, to the ende that a man shoulde forsake his Father and Mother, Sonnes, brothers, kinsmen, and cleave to his wife, whose love ought to surpasse the affection of all other. In this wise Hector séeing Troye fallinge to ruine, was not afflicted so muche with the thought of his parentes, not of his brethren, not of himselfe, as of his deare wife. For after this manner he speaketh in Homer. -notes- G1 He that well governeth his house, is woorthy to beare rule in a common wealth. G2 Phillip of Macedonie, and Gorgias Leontinus had debate in their houses, therefore the Greekes judged them unmeet for publike government.

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I doo not doubt, but stately Troye, will have a greevous fall: And warrelike Priams people eke, and Priame shalbe thrall. But care of people, nor of Syre, nor eke of Priame kinge: Nor brothers, though many of them, and woorthie in each thinge Shall die in handes of foes, so much doo pinch my pensiffe harte: As care of thee my dearest wife, doth vexe and cause me smarte. I confesse that many troubles and verations doo accompanie naughtie Mariages, such as Socrates sometime declared, continuall care, tormentinge jelousie, perpetuall quarrels, upbraidinge of dowrie, sower lookes of the parentes: comparison of an other mans mariage, diverse expenses, doubtfull endes of children, sometime lacke of them, death of ofspringe, a straunge heire, and infinite sorrowes: adde hereto no choise of the wife, but to be taken what ever shée be, whether pleasaunt, or foolishhe, or ill mannered, or prowde, or fowle, or deformed, or unchaste, every defaulte that shée hath, is knowne after mariage: but with much adoo or never it is redressed. There are examples of unequall mariages: Marcus Cato the Censour in his time without controversie, the chieftest of the Romane common wealth, who uneth had in warre and peace his equall, when in his olde age he had taken to wife a younge wenche, doughter of one Salomo a poore man, and of base estate, shée behavinge her selfe disobediently did beare no rule in his house. Tiberius having to wife Julia doughter to Augustus, infamouse for her manifest adulteries, daringe not to chastice her, nor accuse her, nor forsake her, nor retaine her, was enforced to goe to Rhodes, not without blotte of good name, and perill of life. M. Antonius the Philosopher, when he had taken Ff

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to wife Faustina daughter to Antonius Pius, was cóstrained to kéepe her being an adultresse, least he should come in contention for the dowrie and empire. But all these incommodities happen not so much through the faulte of wives, as thorowe the errour of husbandes, for an unhonest wife is not wonte to chaunce to none, but naughtie husbandes. Of this matter Varro in Gellius reasoneth in this wise, sayinge: The faulte of the wife is either to be taken awaie, or endured, he that taketh it awaie, maketh her more tractable and easie: he that endureth her, maketh him selfe better. Hereof we have spoken more at large in our declamation upon the Sacrament of Matrimonie. Beside this also, ye bringing up of childern, hath not turned well to all men, many of whiche have either an ill name, or disobedient to their parentes, some also hate them, some chaunce foolishhe and mad, and some blockish, and grosse headed, some runne headlonge into all vices, and spende their

patrimoine in riote, in sensualité, and in dice plaie: some kill them which begat them, as Alcomeon, Orestes, and P. Malleoles, which killed their mothers. And Artaxarces Mnemon also havinge a hundreth and fiftene sonnes, slewe a great parte of them, which conspired his death. Wherefore very well saith Euripides, and our Barnarde hath receaved it, that it is an unknown good to be without children. Augustus also that most happie Emperoure, was oftentimes enforced because of his daughter and néece, to use this verse of Homer. I would to God, I had nor wife nor childe. Euripides likewise saith, in this manner of servauntes: There is at home no greater enemie, nor worse, nor more unprofitable, then a servaunt. And Democritus saith: A servaunte is a necessarie possession, but not profitable. Petrarcha wrote also in a certaine place: I knewe well that I lived with dogges, but I knewe not that I was a hunter, had I not benne advised. Servauntes be called dogges, because they are snappishe, they be gluttonous,

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and alwaies barking. Plautus in Pseudolo doth in these woordes expresse their natures. A kinde of men woorthie whippinge, which never have in minde any good thinge: but when occasi^o is geven them, holde, steale, robbe, this is their practise, that thou were better to leave woulfes emonge shéepe, then these to keepe thy house. And Lucianus in Palinurus saith: The misreportes, the robberies, the deceptes, the renning awaie, the arrogancie, the negligence, the drunkennesse, the gormandise, the sluggishnesse, the flothfulnesse, the lithernesse of servauntes towardes their Maisters are alwaies readie. G1 Hereof is spronge that Proverbe: wee have so many enemies at home, as we have servauntes. But oftentimes we have not them so muche our enemies, as we make them, when we are prowde, covetous, spitefull, and cruell towardes them, and at home we put on tirauntes mindes, and will beare rule over our servants, not as it besemeth, but as it pleaseth us. Of this matter Strophilus the servaunte speaketh after this sorte in Plautus, in the Comedie Aulularia. The Maisters now their servauntes doo misuse, The servauntes to obaie them doo refuse. So on no side is done that, which is righte, The nigh olde men keepe all thinges from their sighte. And with a thousande keyes they faste locke doo. Stoore house, kitchinge, cellar, and buttrie too. So that, uneth their children they in lette, The thevishe and the subtil servauntes sette The doores wide open, with a thousande keyes, And closly filch, purloine, and goe their waies. They never for a hundreth hanginges, will Disclose their theftes. So servauntes that be ill, Revenge their bondage doo, with sporte

and plaie. I then conclude, if bountie beare the swaie: That servauntes still wil walke in upright waie. Many common wealthes in time paste, have sustained Ff y -notes- G1 A proverbe.

Chapter 68: Of Kingly, or Courtly Government

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wonderfull greate damages by servauntes: the servill waries written of many historiographers do witnesse ye but namely ye Citie of Volsinium aboundinge in wealth, garnished with customes and lawes, in time paste did set foorth a lamentable sight of the presumption of servants, which dealinge too familiarly with their servantes in gevinge them the bridle at will, did oftentimes cal them to counsailes, at length some of them presumed to enter into the order of Senatours, shortly after they usurped the governaunce of the publike weale, they caused Testamentes to be written at their pleasure, they forbadde the bankettes and assemblies of frée men, they Married the doughthers of their Masters, lastly they made a lawe that their advoutries in widowes, and unmarried women should be unpunished, and that no virgin shoulde marrie a frée man, if one of them had not first deflowred her, after this manner a greate riche Citie, whiche was the principall towne in Caria, by reason of too much libertie and gentlenesse towardes servauntes, sustained great injuries and villanie. For, as Aristotle saithe in his Politickes, if the correction of servaunts be taken away, the masters come to destruction, as the Hilotes did againste the Lacedemonians, and the Prenestins against the Thessalians. Of Kingly, or Courtly Government. Cap.68. IT remaineth that briefly we speake of the Kinges housholde, that is, of the Courte. The Courte then in effecte is nothings els but a colledge of Giauntes, that is, an assembly of noble men, and famouse knaves, and a Theater of most wicked waiters, a schoole of very corrupt customes, and a refuge of detestable wickednesse: where pride, arrogancie, bigge looks, extorcio, sensualitée, riot, envie, anger, surfetinge, violence, crueltée, malice, disloyaltée, decepte, malignitée, credulitée, and what vices so ever be els where, and most corrupte customes doo dwell,

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governe and rule: where defloratios, rapes, adulteries, and fornications be the pastimes of Princes and Nobles: where also the mothers of Princes and Kinges, be otherwhile bawdresses to their Sannes: there be stormie tempestes of all mischiefes, and an unspeakeable wrecke of all vertues: every honeste man is

there oppressed, and every ribaulde is avaunced, the simple menne be laughed to skorne, and the juste are persecuted, presumptuouse and shamelesse parsons be favoured. None but flatterers doo prosper there, and whisperers, sclaunderers, talebearers, false accusers, complainers, abusers, venomous tongues, supplanters, inventours of mischiefes, and other pestilent people, whiche professe al kinde of shamefull actes: whose life is wholye voyde of shame, and what naughtines so ever in any place is found in cruel beasts, al this séemeth to be assembled in the route of courtiers, as in one body: there is found the fiercenesse of the Lion, the crueltie of the Tiger, the truculencie of the Beare, ye beastely rashnesse of the Boore, the pride of the Horse, the ravine of the Wolfe, the obstinacie of the Oxe, the deceit of the Foxe, the mutabilitie of the Chameleon, the varietie of the Liberde, the biting of the Dogge, the despeiratnesse of the Elephant, the revengment of the Camel, the fearefulnes of the Hare, the lasciviousness of Goate, the uncleanes of the Sowe, the simplicitie of the Shéepe, the follie of the Asse, the scoffinge of the Ape: there be the furious Centaures, perilous Chimeres, the woode Satires, the filthy Harpies, the dishonest Sirenes, ye biformed Scilles, there the horrible Ostriches, there the gréedy Griphes, and terrible Dragons, and what straunge and feareful monsters nature ever created againste her will, doo dwell and are séene: there all kindes of vertues endure theire formentours, and tyrauntes: to be short they must abide in wickednesse, naughfinesse or impietie, or departe from the Courte, None but fooles escape unpunished: let him leave the Courte, that wilbe good. There can chaunce no Ff iy

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mischiefe more pestilence to Cities, then the Courte of a mightie Lorde. When this is moved, as it were a comete the messenger of all mischiefes, and no otherwise then a verye infective plague, to every place where it arriveth, bringeth with it a very daungerous destruction: from whencesoever it departeth, it leaveth uncurable tokens of his poyson, as of them whom a mad dogge hath biten. A continual dearth of things doth accompany it, whilst that every man endevoureth to gaine thereby, in enha singe the price of thinges whiche never afterwarde with great losse can be brought downe: daynfines of fare doth also accompanie it, wherupon when strange meats were brought in, the people began to abhorre their countrie fare, and everye where gevinge themselves to féede and chearith the carkeis, do dishonestly consume theire substa ce, Pride also doth accompanie it, which whilst that citzens and women going

about to counterfeit, and al houses taking from thence the manner and facion of their attire, doo spende al their goodes on appaile, and pompe. Corrupti^o of maners doth folow, a most pestilent mischiefe, in bringing in very wicked vices. And when the Courte departeth from a citie, alas what a filthy faile leaveth it behinde; these finde their wives aduouterers, they, their daughters deflowred, or els carried away for hoore, others supplanted childern, or their servauntes and maides corrupted. What néede many woordes; there is woderful great lamentati^o, and the whole face of the citie is changed, like ye face of an harlot. I know a famous citie in Fra ce, for this cause so corrupt, ye scarcely there is séene any chaste wife, hardly mens daughters be married virgins: but rather repute it a greater honour to haue ben a hoore of the court, and the elder wom are bawdresses to the yonger, and this dishonestie hath so growe in use, that no shams remaineth, and the husbandes themselves do uneth passe for their wives whoordome, so that (as Abraham saide to Sara) they be well at ease because of them, and live deliciously for their sake.

Chapter 69: Of the Nobles of the Courte

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Of the Nobles of the Courte. Cap.69. The people of the Courte is of twoo sortes: ye Dukes and Erles be the chiefest, I meane these noble Thrasoes, whiche dote in pride, riote, and pompe, clad in purple, silke, and worke of feathers, in embrodered and golden garmentes. Whiche do delite in whoores, in striding steppes they pleasure take: In staringe lookes, and sundrie sortes, of garmentes straunge to make. These tame their strength in Nencrie, their throte and tast is daintie, thei every where, desire to go in gorgeous appaile, they fare sumptuously, thei geve and take bankets. Thei oftentimes accopt it an honour, if in a famous bankette at one time, they riottously consume their substaunce in suche wise, that for the space of a quarter of a yeare after, they impudently go to other mennes tables. About these, from al partes, flocke harpars, pipers, and al kindes of musicians, boorders, plaiers, parasites, harlots, bawdes, dauncers, hunters, and suche like monsters of men, they féede dogges, horses, goshawkes, sperbawkes, and other birdes of pray, apes, popinjays, and if there be any monsters, and outcastes of nature, beares, lyons, liberds, tigers. Their communications are méere tifes, and idle fables, they sclaunder, accuse, disclose secretes, lye, and mingle true thinges with false, thei babble muche of howndes, huntinge, of the compasse of the woode, of the daungerous and doubtful dennes of wilde beastes, of the endes of ye chases: thei make many lies, of

horses, of warsarre, and of woorthy enterprises by them atcheived. If there be any envious man presente, enterruptinge other mens communication be maketh a noyse, entermingling other trifles, and arrogantly will reckon up his valiaunt déedes, whiche he thinketh, doo purchase him prayse: an other oftentimes doth convicte him of a lye, and with fundrie

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scoffes hisseth him out of the place, wherfore not seldome the whole feasting communication doth at that time end in choler, and contumelye, and as it befell in the bankets of the Centaures, the cuppes and goblets cease not to flée about until the bloude runne aboute theire eares. And so oftentimes straungers retourne from the tables of these courtiers with woundes and broken heades, as if they had bene bidden with this condition. The remnaunt is, ye merrie men your bodies wel defende With stomake stoute, and ready be, to fight we do intende. The chiefest knowledge that these menne haue, is to observe the most convenient times to speake with princes, to the ende they may not propounde any thinge to them out of season, and they electe not these times by the starres, by the heavens, or by the Ephimerides, but by bousing, by dining, by bankettinge, by hunting, or by rest, when the kinge is pleasauntly disposed, and hath obtayned his desire in some thinge, and if they knowe any other favourable times of accesse: than they begin first to spreade rumours of newes, which delite the eares of the prince: afterward by little and little thei procéede to that which they desire, having the counsaile of Aristotle to Calisthenes his scheller, writen in the by nature, exhorting him that he should never or very pleasauntlye speake with a Kinge, to the ende that at the Kinges eares he shoulde be either more salfe thorow silence, or more acceptable thorowe his communication. But if perhaps the Prince or Kinge shall at that time make a good countenance to any of them, and alloweth that which he speaketh, if he shal saye or doo any thinge, which is acceptable, if he hath beleved him in any thinge, if the hathe called him into a privie place to talke with him, and hath not don the like to other, he then doubtlesse shalbe greatly estéemed of men, and nowe he wil begin to make al thinges léefull, he will detract all men, he

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wil skorne all men, he will set naught by all men, he will speake ill of men behinde their backes, he wil reprove me openly, he wil speake prowde and stately woordes, he wil enterprise to doo every thing, to the end that al men maie feare him, he wil treade

his inferiours under foote, he wil dispise his equals, he wil disdaine his superiours, he will not only be honoured, but adored, and that with spitefull woordes, he swelleth and puffeth vp with pride, and earnestly desireth to be of authoritie. Their vertue and their chieftest power is freedome to offende. He that smileth not on him, and alloweth not every thinge that he doth to be good, although he doth amisse, straighte waies he hath committed a hainous offence, for he shaibe judged to envie his fortune, or not to have respecte to his duty, neither the be these alone malicious to their equals and inferiours, but oftentimes also they are very dangerous to Princes themselves, whom they most wickedly doo flatter under cover of truthe, prudencie, reprove, and counsaile, and many times also they incense them to do horrible actes, even as in Lucane, Curio stirreth Cæsar. What hath helde backe and made thy force so feeble, we complaine? Didst thou not trust in us? whilst this warme bloude doth rule and raigne. In breathing bodies of us all and whilst these brawnie boanes shal able be fel darts to flinge wilt thou permit the gownes Unnoble, and the senate eke to take the rule in hande? The like motioners had Alexander the Great, which incensed him more and more, to warres and daughters, he beinge of his owne nature fierce. Suche counsailers also had Roboam the sonne of Salomon: suche also have the Princes of our time, whiche fulfillinge their desires, do Gg

Chapter 70: Of the common or meane Courtiers

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not onely obaye them, but also pricke them forewarde to all wickednesse: or els doo dissuade them, in such sort, that they doo more instátly provoke them whilst they alleage very vaine and feeble reasons: to the ende that suffering themselves in this wise to be convicted, may confirme the erreure of princes, which be of light beleefe: so deceiving the one part and the other, that they cannot be reprehended, but beside this, they deserve thanks for disloyal treason. Such had Fraunces the Frenche Kinge, veray readye to wicked counsailes, which willingly did incense him to all treason and tyrannye againste the Emperoure: and in the meane season they are estéemed beste, and faithfull. These be sufficient concerninge the nobles of the courte, of whiche he that shall offende one, is culpable of all the reste. Of the common or meane Courtiers. Cap.70. There be also certaine common Courtiers, men of a lewde minde, whiche in all their life time have no autoritée over any man, but they delighte to be in continuall subjectiõ, these goo from one noble mans house to an other, and holde up their tales for a dinner or supper livinge at other mens tables. And it suppose a sovraigne

good to live by others food. For that cause they be servisable to al men, thei flatter al men, they playe the parasites with all men, and with all men they endeavour to be al thinges, counterfaiting more shapes then Protheus did, and turninge themselves into more formes, to get the favoure of great men, they bende their minds to espie the communications of the feasters, to have what to tell afterwarde, and with subiltée of the fore they search out their secrets, which be at variaunce, and sometime declare them to their friends, sometime to their enemies, shewing themselves friendly to bothe

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parties, whilst that to the one side and the other they be unfaithful: and so much the more they be méete for treasons, as they be accompted lesse suspected for the fayninge of simplicitée. And although there be no offéce hainous then treason, notwithstanding ye Courtiers have no other thing more profitable and available in ye Court to get riches, and dignités, then this, and more grateful and acceptable to Kinges, and therefore they hange about nobles houses, and they wil knowe the secretes of the house, and for this to be feared. And if they have bene once partie to any dishonestie, or treason, then they escape, then they looke bigge. For deare he shalbe to Verres, ye at all times can accuse Verres. Than they purchase a certain acquaintaunce and familiar friendship with noble men, wherein they trustinge, do easily compasse that they desire. And therefore they séeke first to be enrolled among the Courtiers, and that sufficeth them even without any stipend, for the title alone without wages is gainefull, and hath his pray: moreover thei do not mistrust to get the fauoure of noble men whatsoever thei be, whom they do then allure with flattery, and inforce with humble service, and thruste themselves into offices for the respecte of friendshippe or for some other crafte, and they very gréedely seeke all suche thinges, whiche others have forsaken either for feare of daungers, or for impatience of labours, or for slendernes of gaine, they watche daye and night, they travaile into straunge countries, and carrie and recarrie their enterprised embassages, and letters, they attempt and endure great labours, and undertake to do some thinge woorthy of the gaile and gallows, until by meanes of these merites they be made secretaries, or have the office of the seale, or obtaine the keeping of the treasure, or divers accomptes of the renewe be put into their hands. And havinge escaped the extremities of labours, they will doo nomore service without recópençe: but after warde wilbe rewarded for al thinges: and having together with their Gg y

late received honour chaunged their manners and for gettinge al thinges part, and waringe ambitious, doo dispise their firste offices, alwayes desiringe higher promotion, and ledde with couctousnes doo turne all thinges to the praye, and sounde of gayne, nigardes in faithe, prodigal in woordes, at one instaunt courtesie and traiterous, darke in talke, and doubtfull like Oracles, whatsoever they sée, whatsoever they heare, whatsoever is don, they take al at the worste, they truste themselves alone, they love themselves alone, they provide for themselves, they truste no mans faithe or friendship, they kéepe companie with none but for profites sake, they preferre their owne commodité before al things, they despise, like unfruitful trées, all their friendes, gwestes, kinsmen, and companions, that bring no gaine, if any of them meete with their olde companions, they passe by them, as it they knewe them not: if any of these crave his favoure, him they féese plenteously enough with woorbes and promises, and promise more then they performe, if he bringe nothinge, thei leave him without helpe, or els they loose their suite, they sell all their favoure, G1 they despise all vertue, and disteine other mennes praises with sundrie opinions, and artificiallye doo sclaunder every man behinde his backe, they prayse noman without exception, like as that oratoure saide, I confesse that Julius Fortunatus is a woorthy man, and it is manifesfly knowen that he hathe atcheived many valiaunte enterprises, notwithstandinge if I had not knowen the force of his eloquence, I should muche marveile by what means he escaped judgements of briberie and extorcion. And an other saithe: A happy man in sonne and wife was Protheus, in blisse He had ben, if through Phocus death he had not donne amisse. Furthermore they alwaies stande gapinge like Ravins, for giftes of the Courte, they prole for profite on every -notes- G1 By these is trully affirmed the proverb, Fumos vendere, that is, to sell smoke.

side, and catche it from whom they maie no otherwise then the Harpies were wonte to take meate even out of Phinæus mouth. They rejoyce in the misfortune of suche as séeke to excel them, they take compassion on no mans msserie, they thinky not themselves bounde to kéepe promisse with any man, but at their pleasure, they require no mans kindnesse, but déeme every man a like unwoorthy of benefite, or through negligence passe them over, some they recompence with hatred: but they faigne love in hatred, and dissemble choler: they honour and reverence no

parson beside the Kinge and the Prince, but not these doubtlesse, if it were not for feare, or gaine, And when, they conversaunt in treasons, deceiptes, sorrowes, and labours untill they be hoare headed have with these painefull and filthy practices gotten great riches, and aspired to highe honours, then they sette no difference betwene right and wronge, that their sonnes mate be heires, not so much of honour, as of ravine, and iniquitée. So doth the Storke her younge ones feede with Lisardes founde in fiede. They also seeke thesame when flushe they flee and make them yeelde. So doth the Egles fierce and o-ther woorthie birdes in woode, Still hunte the Hare and Goate and bringe the praie to nest for foode. And afterwarde when that the younge be ripe they hast do make, Vnto the praie, when hunger leane doth cause their entrailles ake Assone as they have tasted it when out of egge they rake. And these be the practices of the common Courtiers, by mcanes of which many borne of base bloudde have benne advaunced to verie great Offices, Treasourshippes, and dignitées, and havinge gotten the nexte authoritise to their Gg iy

Chapter 71: Of the women of the Courte

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Kinges, and Princes, they heape up riches equall to Lordes, and builde princely Palaces: whilst in the meane season the noble Courtiers doo spende all their livelode upon queans, dice, huntinge, justinge, feasting, pompes, appaile, and pride, consuminge their landes, castels, possessions, and inheritaunce: whiche then these common Courtiers buye, succedinge in the place of the nobles, by means of their moste wicked practises. Of the women of the Courte. Cap.71. The women of the Courte have also their vices, For alwaie we see manie endowed with goodly giftes of the body, fayre, preatie, handsome, and comely. Moreover richely attired in Purple, Golde, Jewels, and owches: but all men cannot see what filthy monsters doo often lurke under those faire skinnies. For that cause Luciane very aptly dothe compare them to the Egyptian Temples. For there the Church is very faire without, and also very greate, builde and wrought with costely stoanes, but if thou seeke within for their God, thou shalte finde either an Ape, a Storke, a Goate, or a Catte. So is it of those gentlewomen and Ladies of the Courte, which nourished from their infancie, and tender yeares in lither idelnesse, in daunsinge, and in all superfluitée, and noufled in most wicked doctrine, of those courtly bookes of love, and naughtie histories, comedies, novels, pleasaunt restes, and songes of sensualitée, luste, advoutries, fornications, and bawdries, have sucked as it were of their nurishe moste

damnable manners, lightnesse, pride, arrogancie, disdain, impudencie, dishonestie, contention, overthwartinge, stubbournesse, revengment, crafte, slinesse, malapartnesse, pratlinge, saucinesse, and dishonest luste, they have tounge, to the whiche silence is a paine: they have mouthes armed for all kindes of clattering trifles, with whiche they utter idle and foolish communication,

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and oftentimes displeasing to these, that be compelled to heare them. For what shoulde we thinke them to speake among themselves so many howers, but foolish and idle thinges: as, how the heare should be dressed, how it should be kembed, how the heare should be coloured, how the face should be rubbed, after what facion the garment should be playted, and with what pompe they should goe, rise, and sit, and what attyre they should weare, to what persons they should geve place, with how many bowinges salute, what women, and whome they should kisse, or not kisse, what women ought to ride upon an Asse, horse, seate and be caried in a chariote, or couche: what women maie weare Golde, Pearle, Corall, Chaines, Kinges hanginge at their eares, Braslets, Kinges, and Tablets, and other trifles of Semiramis lawes. There be also auncient Matrons, whiche tell, how many wowers they have had, how many giftes thei have receaved, with how many flatteringe wordes they have benne wowed: this woman talketh of him whome shée loveth, that woman cannot skantly forbear to speake of him whom shée hateth, and every one thinketh that thée speaketh with the admiration of other women, sometimes they maintaine talke with fonde quippies, or very impudente lies. There wante not among them cruell hatredes, and eger brawlinges, malitiose detractions, backbitinges, false accusations, and whatsoever be the vices of a naughtie tongue: they have eies, they have countenances, they have laughers, full of flickeringe enticementes: they have becks, they have gestures full of wantonnesse: they have subtiltéés and wordes, with whiche they entice and deceive their lovers, and enforce them to give giftes: if thei have a ringe, a pearle, an owche, a pretie chaine, what so ever it be, they gette it with flatterie, or obtaine it with intreatinge, and render for them kisses, kindnesse, entertainmentes, embracings, carnal desire, talkinge together, which be to them common marchandize, and nourishmentes

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of courtly love. I am ashamed to reporte what secrete dishonesties be oftentimes done in their chabers, when they are

married, in the despite of nature, which after that they have put on their clothes, suppose to have covered and hidden all thinges, therfore of what faithe and honestie shall we thinke such wives to be afterwarde towards their husbandes: O how sorrowful doo thei make their good husbandes, when continually they objecte to them their linage, dowrie, beautie, and other mens mariages, and with scoldinge and tauntinge doo weary their husbandes, they alwaies lamente, whilest they dispise housholde and temperate fare, and twite their husbandes with the courtly excesse, and beinge enured in pleasaunt fantasies, and gloriouse ostentation, doo consume their riches upon superfluouse ornamentes, they bring houses to ruine, oftentimes they enforce their miserable husbandes to dishonest and naughtie gaines, whom daie and night they séeke to destroe with a thousande deceiptes, with dissmulation, treason, and hipocrisie. I speake not of straunge loves, of hidden advoutries, of others children put in place of theirs, and issue conceived of other mens séede: but if they once turne to hatred, they will faine jelousie or prepare poyson: for (as Hierome saithe againste Jouinian) guiles, deceiptes, poysons, naughtie medecines, and Magicall vanitées be the familiar Artes of wicked women. G1 In this wise Liuia slewe her husband, whom shée hated to the death: Lucilia killed hers thorow jelousie, that woman willingly ministred to her husband poyson to drinke, this lewde woman made her husbände madde, gevinge him an amorous drinke. Therefore it is saulfer dwelling(as Ecclesiasticus saith) with a Lion and Dragon, then with a wicked woman. He that will have an obedient wife, lette him not marrie a Courtier. She that will have an honest husbände, let her not wedde a Courtier. But now my communication, is too farre gone with my tounge, not withstanding I have spoken it, and -notes- G1 Liuia, and Lucilia slew their husbandes.

Chapter 72: Of Marchaundise

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I coulde not but have spoken it. But I wil laie my hande upon my mouth, and adde nothings els to that I have spoken, and therefore passinge now from the Courte, let us examine the other partes of Economic, or ordered housekeaping, and the doctrines which we have saide to be the chieftest emonge the handicraftes, that is, Marchaundise, Hushandrie, Warrefare, and the reste. Of Marchaundise. Cap.72. MArchaundise is a very subtill searcher out of prevy gaines, a very greadie goulfe of manifest spoyle: never content with enough, but alwaies very miserable for the desire to gette: many notwithstandinge have supposed this to be no small healpe to the common wealth, fitte

to purchase friendshippe of foraine Princes, and Aliens, and also much profitege the private life of men, and after a certaine facion necessarie to the same; and Plinie demeth that it was founde out for livinges sake, wherefore many noble and wise men have not dispised to practise the feate of Marchaundise, such manner of men (as Plutarche witnesseth) were Thales, Solon, Hippocrates G1 but as we doo allowe all Sciences, and Artes some for pleasure, some we estéeme for travaile, some we learne for vertue and honestie, some we reverence for truthe and justice, yet although they all be necessarie, gainefull, pleasaunt, and laboursome, therefore not honest, commendable, and righteouse. In this wise also the exercises of Marchauntes, retailers, usurers, bankers, fowkers be necessarie, profitable, and laboursome, notwithstandinge they are termed servile, dishonest, and naughtie trades of gaine: because not their Artes, but buste deceiptes are solde and bought, whiche (as Cicero saithe) is not the dutie of an honest, plaine, noble, juste, nor good man, but of a naughtie, base borne, subtill, craftie and a wilie. For all Marchauntes, and retailers buye in one Hh -notes- G1 Many noble and wise men practisers of Marchaundise.

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place, to sell dearer in an other and above the principall, and he is accompted the beste, which gaineth most, whose propertie is to lie, to forswear, to deceave, and beguile, and no kinde of gaine is to them dishonest: but they saie that the lawes do licence them to deceive such as traficke with them, unto one halfe of the juste price, and there is no doubte, but they commit very many shamefull matters, and dereiptes worthy of punishment, séeing al their life is bente to gaine, lucre, and riches. G1 For none ware wealthy without decepte, and (as Augustine saithe) he that dothe not deceave, cannot gaine. He that doth seeke to sel his wares, and have th bought, Doth prayse them more then he of dutie ought. And an other Poete saithe: The Marchaunt false, forsweareth God for gaine, Deservnge nothinge lesse then everlastinge paine. For this cause one buyeth, an other selleth: this man carieth, that man taketh up: this is the creditour, he is the debitoure: this man payeth, that man receaveth: an other writeth the accomptes, but all sweare untruely, deceive, and beguile: and refuse no daunger of the soule, of the body, nor, of fortune, so that they be in hope of profite, and doo not favour and estéeme kinred, affinitées, and friendship for any faithe, but for profite sake alone: and so all men in al ages runne after wealth, and after riches, as if quietnesse from cares, and comforte of life coulde not be founde els where: The painefull marchaunt-to-the fardest Indes his

course doth runne, Through seas, in seking wealth, through rockes, through heate of scorchinge Sunne. But there is no man, whiche is ignoraunt, whiche seeth not, whiche féeleth not what deceptes Marchauntes do committe in woulle, in flare, in silke, in clothe, in purple, in pearle, in spices, in ware, in oyle, in wine, in corne, in horses, and in other beastes, finally in all kinde of Marchaundise, -notes- G1 The sayinge of Augustine.

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except perhappes he which hath not felte their damage. And these be the leste mischiefes, farre greater then these are behinde. These be they, that bringe in hurtfull Marchaundise, whiche women and children desire either for seldomnesse, or recreation, whiche tende to no necessitée of life, but onely to superfluitée, to pompe, to beautifynge, to pastime, to delicatenesse, and pleasure, bringinge them in from the fardest partes of the worlde, as it were snares. They yearly spoýlo Countries and Kingedomes of muche monie: they corrupte good manners bringinge in foraine vices, and takinge awaie their countries guise, doo studie for newe and strange things, and wrappe it in moste damnable customes. These be they, that makinge felowshippes doo ordaine faires againste honestie, dutie, and the lawes, assayinge, devisinge and sekinge all thinges, whereby they maie geate ye goodes of the multitude, whilest, wh they have gathered monie togeather they overcome some, they prevente some, they feare some from buying, by raysinge the price of thinges, and they alone buye all thinges, which afterwarde they sell as deare as they liste. They oftentimes, when they are farre in debte, and have planted their dwellinge els where, and have loste their credite in forsakinge their countrie, and late or never retourning home doo deceave their creditours, and make them to dispaire and hange themselves. These be they that wrappe and flaye the Citizens with billes of debte and obligations, plantinge the rootes of their debtes so déepe, painefull, cruell, and inevitable, that they cannot be plucked up, but growinge rounde togeather, and causinge debtes to springe of debtes doo strangle and overturne Cities? and they in the meane while incessauntly geven to usurie, doo devoure the substannce of all the people, they sometimes clippe the Coyne, but they doo alwaies sometimes raise, sometimes bringe downe the valewe of the monie, as they thinke it availeable for them, not without the Hh y

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damage of the whole publike wealth. They disclose to the enimie the secretes of Princes, whiche they have espied, the counsailes

of Cities, and newes of the Countrie, sometimes also for a péece of monie, they lie in waite to kill Princes, and assaie, suffer, doo, and sell all thinges for the love of monie. All theire trade is nothinge els but lies, dissimulation, clowdes of woordes, previe searchinge, conspiracie, deceiptes, and open treason. G1 For this cause the men of Carthage appointed severall shoppes for Marchauntes, and woulde not have them to be common with the Citizens: notwithstandinge they mighte fréely goe to the market. But they were not suffered to come to the shipdockes, and the secretest places of the Citie, no not to sée them. The Gréeke did not receave them into theire Cities, but to the ende that the Citizens should be frée from suspition of daunger, they appointed ye market without the Suburbes. Many other Nations did forbid Marchants to come to them, bicause they corrupted manners. The Epidaurians, at this daie called the Raguseans, (as Plutarche witnesseth) when they perceaved theire Citizens to be made naughte, through the entercourse and trafficke which they had with the Slauonians, doubtinge that newe thinges should be stired up in their Citie, through the conversation of straungers, havinge corrupted the manners of theire Citizens, they did yearly choose a very grave and circumspecte man, out of the whole multitude of the Citizens, which wente to Slauonye, and bought such things, as every one of his countrie men had given him in charge. G2 Plato discommendeth Marchauntes, because thei do corrupt good manners, and thinketh good it be prohibited by the lawe, in a well ordered common wealth; lest the foolishe fantasies of forayne nations should be brought into the citie, and that no citizen under fourtie yeares shoulde travaile into straunge cuntries: and that alies should be sent home, bicause that through such like infections of straungers, the citizens do - notes- G1 The ordinance of the Carthagineans, touching Marchants. G2 Marchauntes after Plato are corrupters of good manners.

Chapter 73: Of Treasurership

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unlearne and beginne to hate the forepassed sparing, and auncient customes of their predecessours: through which one thinge, many times cities be come very wicked, and wholly defiled with al kinde of fornications, advoutries, luxuriousnesse, and dishonestie. Lyons, and Antwarpe at this day very famous faires of Marchaunts doo geve such examples. Aristotle also commaundeth, that we must be careful, that the cities be not corrupted with the mixture of forraine thinges, and albeit Marchaunts be necessary, yet he woulde not that they shoulde be received in the number of citizens: which also he doth excéedingly detest, bicause they delite in lies, and in the cities

do trouble the the markets, sterve up tumultes, and some debats. There was moreover an ancient law in many común wealthes, that no marchaunte shoulde beare office, and shoulde not be admitted into the senate, nor Counsaile. The Marshauntes trade is altogeather condemned by the opiniós of divines, and by the Canon décrées, by the authoritie of Gregorie, Chrysostome, Augustine, Cassiodore, and Leo forbid it all true Christians. For (as Chrysostome saith) the marchaunt cannot please God. Let no Christian than be a marchaunt, and if he wilbe, let him be excommunicated. Augustine also saith, that marchaunts and souldiares cannot truely repent. Of Treasourership. Cap.73. TREasourers be not much better then marchauntes, a certaine thevishe kinde of men, and for the moste part servil and hired for monie, or els because they bestowe their laboure for wages, rude, and slouthful, but presumptuous, and shamelesse: they learne nothings but certaine slender knowledges, as it is méete for such men to knowe, that is to witte, formes of writinge, of casting accópt, but chiefly of robbing, not foolish, but more witty then these which appertaine to common théeves. And for Hh iy

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this cause they be the veriest théeves in the worlde, and rich through the fingers onely, with which they caste accompts of talents and millions, which they have so clammie like birdlime, and beset with infinite croked hookes, that all mony how light soever it be fléeting, sliding, and slippery like adders and eales, touched of these doth stike faste, nor can easily be taken awaye. Notwithstandinge they be in this lesse hurtful, aswel because they doo rabbe the treasours of none but Kings, Princes, and nobleme, as also because that which they have stolen fró thence, they willingly spende upó queans, dice, bankets, buildings, and in feeding of parasits, horses, howndes, and players. G1 Or els waxen elder, and wiser oftentimes doo leave such childern behind them, which unhappily consume al that, cuttinge it in many péeces whiche their fathers by little and little, and by péce meale have scratched togeather to many perjuries, with robberies, with theftes, with damnable deedes, in feastinge queanige, huntinge, fowlinge and attiringe: and omittinge nothings to the accomplishing of their desires. Moreover also treasurers take usury, and deferringe paymentes, doo constrayne the pensioners to give rewardes, they robbe debts, captains and they lay their heads togeather, thei make false accompts, they counterfaite obligations, and open letters that be sealed, and signed with forged seales, they slippe the coine, somtimes thei falsifie it with coloured mettall, and therefore they are great friendes to the Alchimistes, and for the moste parte

doo professe that arte, or if they wante wit, at least wise be fauourers thereof. But forsomuche as Cicero saith, that marchaundise ought not to be much despised, if it be greate and plentifull, bringinge many thinges from all partes, and without vanitie and that Marchauntes and treasourers maye then of very good right be prayse, if at any time satistied with gayne, at length doo employe themselves to till and trime their groundes and possessions: and therefore wée will adde -notes- G1 Il got, ill spent.

Chapter 74: Of Husbandrie - Chapter 75: Of Pasturing

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here under, what is to be thought of husbandrie. Of Husbandrie. Cap.74. Husbandrie therefore, whereunto pasturing, fishing, and hunting are annexed, was so much honoured among the Auncientes, that the Romaine Emperours and renowned Kinges and Captaines, were not ashamed to labour the grounde, to some graine, and plante trees. G1 Dioclesiane employed himself to this, when he gave up governaunce, and Attalus, also when he had lefte the administration of his realme. G2 Cyrus also, that great king of ye Persians, was accustomed to avaunt exceedingly, whé he shewed to his friends that came unto him an orchard laboured with his owne handes, and trees planted and set by him in a rewe. And Seneca planted plainetrees, made pondees with his owne hande, he turned waters, neither was he more willinge in any other place then in the fieldes. Hereof came the surnames of those noble families, of the Fabij, of the Lentuli, of the Cicerones, of the Pisones, that is to witte, of the multitude of these pulses. Of Pasturing. Cap.75. IN like manner the Iunij, the Bubulci, the Statilij, the Tauri, the Pomponij, the Vituli, the Vitellij, the Percij, the Catones, the Annij, and the Capre, were so called of the pasturinge of cattall. G3 Romulus and Remus, builders of the Romaine Citie, where shepherdes, and Dioclesiane from among heardmen was called to be Emperour. Spartacus was a pastoure which caused the Romain power to quake, Paris, and Anchises father to Eneas, and the faire Endimion loved of the mone were shepherdes. Polyphemus also and Argus with the hundred eyes. And of the Goddess also Apollo kept the herdes of Admetus Kinge of Thessalia, and Mercurie the inventoure of the -notes- G1 Husbandrie in time past great estimation among the noblest G2 The boasting of Cyrus. G3 Many noblemen tooke their names of pasturinge cattell.

Chapter 76: Of Fishing

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baggepipe was the Prince of shepherdes, and his sonne Daphnis. Pan also the shepherdes God, and Protheus a shepherde, and a God. And to speake of the Patriarkes, of the Judges, and of some Kinges of the Hebrewes they were the chiefest men emonge them, and most acceptable shepherdes unto God, as juste Abel, Abraham father of many nations, and Jacob father of the chosen people. In like maner Moses the law maker and familiar Prophete with God, and King Dauid chosen according to the mind of the Lorde, and also emong the auucient Gréeke every noble man was a shepherde. Hereof they called some Polyarnee, some Polymelee, some Polybuttee, that is to wit, giving them names of the multitude of Lambes, Sheepe, and Oren. G1 So likewise every man knoweth, that Italie was so called of Calves, which the auucient Gréeke termed Italie, moreover were not the one and the other Bosphorus, Cimmerius and Thracius, the sea Egeum, Argos, and Hyppion so called of the passage of Oren, of Goates, of Horses? And Numidia a countrie of Affrike hathe his name of pastures. The first life of men on earth after the fall of Adam, was of shepherdes, this giveth unto us beside divers kindes of fleash, milke, chéese, butter, to eate: and for apparaile, woll, skinnes, and hides, al doubtlesse aswell very necessary, as also profitable to mannes life: which were graunted to man, but after fall, whereas before God had commaunded him in Paramise to eate the fruites alone, whiche the earth naturally brought forth. Of Fishing. Cap.76. NExte unto these come fishing and hunting. G2 The study of fishing was in time past emonge the Romaines in so greate price, and estimation that they did sow in the Italian sea, as it were corne in the ground, strâge fishes, and not knowne in ye sea coste of Italie, brought in shippes from farre cuntries, supposing that there was -notes- G1 Italie so called of calves. G2 Fishing had in greate price eemonge the Romaines.

Chapter 77: Of Huntinge and Fowlinge

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in them a great commoditie to the common wealth. Furthermore with greate coastes they made fishe pooles and pondees full of most pretious fishes, of which finally many Princes and families of Rome tooke their surnames: as the Licinij, the Murenee, the Sergij, the Oratee. For this cause Cicero called Lucius Philippus, and Hortensius nourishers of fishe, that is to witte of their pondees. Wée reade also that the Empetour Octauiane Augustus was wonte to angle for fishe: and Suetonius writeth that Nero fished with a net of golde havinge the meashes knit with silke of purple and scarlet coloure. There are not verie many kindes of fishing for all the fishe that is to be founde is taken with nettes,

with the hooke, with the weele, with darts, with the rake, and with past. G1 But fishing is lesse commended, because fish is of a harde nourishment, and unholosome for the body, nor offered in the sacrifices of the Pagane Goddes. For there is noman whiche ever harde that fishe was Sacrificed. Of Huntinge and Fowlinge. Cap.77. Hunting and Fowling, do consiste of suche devises, as fishing doth: putting moreover the strength of the body thereto, and diligente searche, and divers devises of Snares, Ginnes, and Trappes: usinge also Birdlime, Egles, Hawkes, Dogges, Greihowndes, and many other tame beastes, méete for ravine and hunting. A detestable Arte, no doubte, a vaine studie, an unhappie strife, with so many labours, and watches so fighte, and exercise tyranny againste beastes, from nighte to night. A cruell Arte, and altogeather tragicall, whose pleasure is in deathe, and bloude, whiche oure humanitie ought to eschewe. G2 This Arte at the beginning of the worlde, was the chiefest exercise of moste wicked menne and sinners, for the holy Scripture declareth that Caine, Lamech, Nimbrot, Ismael, and Esawe were sturdy Hunters: and Ji -notes- G1 Fishe never Sacrificed. G2 Huntinge of the beginning the chiefest exercise of wicked me.

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wée reade in the old Testament, that none exercised huntinge, but the Ismaelites, the Idumeans, and Nations, which knewe not God. G1 Huntinge was the beginnunge of Tyrannye, because it findeth no Authoure more méete then him, whiche hathe learned to dispise God, and nature, in the flaughter and boocherie of wilde beastes, and in the spillinge of bloude. Notwithstandinge, the Persiane Kinges had this in estimation, as the very study of martial prowesse, bicause H ting, hath in it, a certaine warlike and cruell thinge, whilest that the wilde beaste, renninge before the Gréedie Howndes with spilte bloud, and mangled fleshe, doth delite the folowers of the chace, and with greate pleasure, doth beholde a moste bitter deathe, as it were a pastime: and in the meane season, the cruell Hunter laugheth, and accompanied with a greate route, as it were one that triumphed, bringeth home the unhappy praye, pulled downe to the ground with a greate crie of howndes, or caught in a Snare: where th there is ordained acruel quartering, with a solemne Chyronomie, or hád law and prescript woordes: (neither is it lawful to do otherwise) the beaste is rente in péeces, a notable foly of Hunters doubtlesse, and a worthy battaile, about which, whilest they are too busie, they, settinge all humanitie apart, become salvage beastes, and through monstrous nanghtsnesse of nature, are changed like Acteon into the nature of Beasts. And also, very

many of them, have runne into so greate madnesse, that they became enimies to nature, as the Fables of Dardanas do declare. G2 The Thebanes are sayde to have benne the inventoures of so unhappye a knowledge, a Nation notable for deceipte, robberies, and perjuries, discommended for murderinge their parentes, and for dishoneste companie with their kinsfolke, from whome the rules of that exercise were sente to the Phrygians, a Nation no lesse uncleane in lilivinge, then they, but more foolishe, and vaine, whiche, for that cause, the Athenians, and Lacedemonians, very -notes- G1 Huntinge the beginnunge of tyrannie. G2 The Thebanes inventoures of Huntinge.

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grave people, did dispise. But after that the Athenians, had broken the lawe, which forbad Hunting, and openly allowinge the Acte with the exercise, had brought it into their publike wealth, then Athens was firste taken. G1 For this cause, I marveile that Huntinge is commended of Plato, the Prince of Philosophers, excepte perhaps, that he commended it for the ende, or for the necessitie or honestie of the enterprise, not for the pleasure: as Meleager slew the Boare which spoiled Calidonia, not for his pleasure, but for the profit of the common wealth, delivering his countrie of a beaste, that destroyed it. And Romulus chased the Harte, not for pleasures sake, but for necessitie to féede himselfe, and his companions. There is also an other exercise of Hunting, which is termed Fowling, or Birding, of lesse crueltée, but not of lesse vanitée. Herof Fowlers take their name, which truely doo either hunte birdes, or by meanes of birdes (as the Prophete Baruch saithe) doo plaie with the birdes of the heaven. G2 It is said, that Ulysses was the inventour thereof, whome men reporte to be ye first ye after was Troye taken, brought into Gréece birdes for the praye, and taught to Hunte, to the end that they might be comfortes of new pleasure to the, whiche felte the losse of their parentes, in the Trojane warre: yet he woulde not, that his sonne Telemachus shoulde use this exercise. At the length, these exercises (of themselves servile and base) were so much estéemed, that settinge aside all liberall studies, be at this daye the first beginniges and procédinges of Nobilitéée, and by the meanes of the, men aspire to the highest degré of Nobilitéée: and in our time, the life of Kinges and Princes, and (which is more to be lamented) the Religi of Abbots, Bishops, and other Prelates of the Church, is nothings els but Huntinge: wherein they doo chiefly occupie themselves, and shewe their worthines. G3 With dastard beastes their mindes are not content, but they make vowes Ii y -notes- G1 Plato commendeth Huntinge. G2 Ulysses the invétour of Fowlinge. G3 Virgil 4 Eneid.

Some fomie Boare to finde, or Lyon rampinge reade to rowse. And they, whiche ought to be the examples of patience, doo séeke daily, to have some thinge to conquere, and hunte. And suche beastes as are frée by nature, accordinge to the lawe be theirs which take them, the tyrannies of the Nobles have usurped them with dreadfull manacinges: the husbandmen are driven from their fermes: the countrie men are put out of their tenementes: the heardmen are shut out of the woodes, and meadowes, and the pastures may be stoared with Veneson, to féede and delite noble m ; who are allowed to eate it: wherof, if any countrie man, or husbandman doth tast, he is accused of treason against the Kinge, and is made a praye to the Hunter, togeather with ye beastes, Let us diligently reade the things which are writen, aswell in the holy Scriptures, as also in the Histories of the Gentiles, where it is not mencioned, that any holy man, any wise man, or any Philosopher, hathe at any time bene a Hunter: but very many Shepheardes, and some, Fithers. And Augustine saithe, that this is the wurste Arte of all other: and the counsailes of Elibitane and Orleauce, have forbidden and condemned this in the Clergie: and in the Canon lawes, Hunters are not onely forbidden the advauncemét to holy orders, but also are disgraded of ye highest priesthoode, which they have received. In the same it is reade, that Esawe was a Hunter, bicause he was a Sinner. Neither doth the holy Scripture, any where sake this woorde huntinge, in good part, wherefore none ought to doubt but that hunting is wicked, which is rejected and cond ned, by ye multitude of al holy and wise me. In olde time also, when men lived in innocencie, no living creaturs flew from them, none hated them, none hurted them: but al beinge subjecte to him did obaie: the examples wherof are also manifest in the latter times, in them which did leade an upright life: how they overcame the assaultes of wilde beastes, as Daniel of the

Chapter 78: The residewe of Husbandrie

Lions, Paule the Apostle be ye Viper, A crowe nowrished the prophete Helias: Paule Anthonie Dermites, and a Harte brought Giles meate: Helenus the Abbot commaunded a milde Asse, and the beaste obaied him and caried the holy mans burden, he also commaunded a Crocodile, and he caried him over a river. Many Hermites dwelled in desertes, and stode in the dennnes and caves of wilde beastes, not fearinge Lions, Beares, nor Serpentes. And so, togeather with sinne, the anoyaunce, the persecution, and the flighte of living creatures entred in, and

the Artes of Huntinge were devised. For as Augustine saith, upon the thirde of Genesis, living creatures at the beginnunge were not venomous, unfriendly, and hurtfull to mankinde; but after sinne they became noysome and unfriendly, whiche came to passe accordinge to Goddes judgement for a punishment of unjust rebellion of the first parentes, as the sentence was geven by God to the Serpente, when God saide to him: I will set hatred betwéene thée and the woman, and betwéene thy séede and her seede, of this sentence the battaile of huntinge tooke his beginning, to wéete, of men with other livinge creatures. The residewe of Husbandrie. Cap.78. But now let us retourne to our purpose, Hiero, Philometer, Attalus and Archelaus, Kinges, have witten of these Artes already mentioned, of Husbandrie, of Pasturinge, of Fishinge, of Huntinge, and Fowling: Xenophon and Mago Capitaines, and Oppiane the Poete: Moreover Cato, Varro, Plinie, Columella, Virgil, Crefcentius, Palladius, and many latter then these. Cicero déemeth nothinge better, nothinge more plentifull, nothing more pleasaunt, nothing more méete for a free borne man then these. Many have accompted the soveraigne good, and chieftest felicitée in these. For this cause Virgill nameth Ii iy

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the Husbandmen happie, and Horace blessed. For this cause the oracle of Delphos judged one Aglaus most happie, who labouring a little ferme in Arcadia, never went out of it, and so thoro we very little Desire, he had very little trouble in his life. But miserable men, whiche reason so déepely of Husbandrie, be ignoraunt that this is the effecte of sinne, and cursinge of the great God. For he castinge man out of the Paradise of pleasure, sente him into the fieldes, sayinge in this wise to the sinner Adam: accursed be the earth in thy woorke, in labours thou shalt eate thereof all the daies of thy life: thée shall bringe thee foorth the thornes and brembles, and thou thalte eate the Hearbes of the felde, with the sweate of thy browes, thou thalte ease thy breade, untill thou retourne to the earth from whence thou were taken. But none do more perceave this then Husbandmen, and labourers, whiche whilest they do eare, sowe, harrowe, prune trees, delve, mowe, reape, gather grapes, féede cattaile, sheare shépe, hunte, and fishe: after many labours this man, havinge his groundes spoiled with hayle, and tempeste, doth lose his breade, that mans shéepe or oxen die, or be driven awaie by Souldiers, he loaseth his hunted beast, an other his fishe, and the wife mourneth at home, the children wéepe, and all the housholde is well neare dead for hunger, and againe with an unsure hope they retourne to a doubtfull laboure. Before this

curse there needed no artificiall, tillinge of the grounde, no pasturinge, no fishinge, no huntinge, no fowlinge, for the earth of her selfe brought forth all thinges, continually flourishinge, aswel in Winter as in Sommer, with sweetenesse of fruites, with pleasantnesse of sents, and with greenenesse of medowes. Finally the earth brought forth no hurtfull thinge, no herbe pestilent through poyson, no tree unprofitable thorow barraines, and also the venime of adders, Vipers, and other creeping worms was set aparte (as Beda saithe) and man havinge the soveraintée over all livinge

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creatures, he layed burdens upon wilde beastes as upon Horses and cattaille, he commaunded fishes of the sea, and Birdes flew to him at his beckinge, and assone as man was borne he had the use and exercise of all his members, and did leade a most happie life without appaile, without houses, without rotted and sodden meare, and without medicines, for somuch as he had them without labour, as that Poete saithe: The earth to children meate did give heate, clothe, and grasse a bedde. But the offence of sinne, and the necessitée of death hath made all thinges noysome unto us, the earth dothe not now bringe forth any thinge without our laboures, and paines: and also it breedeth deadly and venemouse things (as it were openly upbraidinge us that we live) neither doo the other Elementes drate more gently with us, the sea overwhelmeth many with cruell stormes, and monstrouse beastes swallowe them up, the aire fighteth against us with thundringes, lightnings, and tempestes, and the Heaven also dothe conspire to oure destruction with mortalitée of Pestilence. G1 Livinge creatureas also are manifestly our enimies, and man (as the Proverbe saith) is a woulfe to man, wicked spirites stande rounde about temptinge us with divers snares of sinne, to the ende that they maie drawe us into the darke lodge of punishmentes, to be tormented perpetually with everlashinge fire and cruell paines. And hereby it is séene that Husbandrie is nothinge els, but a losse of the beste thinges, the invention of naughtie parsons, and the discommodities of life, with other exercises his adherentes of pasturinge, fishinge, and huntinge, to the ende that we might at least wise for a season avoide, or rather mitigate the barrainesse of the Earth, wante of sustinance, and colde, by the wearinge of skinner, with which mans nature is admonished of the necessitee of death. Husbandrie should have this no small prayse of our necessitée or calamitée, if -notes- G1 A proverbe.

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it had rested within these limites, and not goinge beside did not teache so many monstrouse forges of plantss, and so many straunge graffinges and transformations of trées. And also did teache to joigne Horses with Asses, and Woulfes with Dogges, whereof Mules, and Sicikes be engendred, and other monstrouse beastss, againste the Lawe of nature. And also it hath taught us to kéepe in cages, in pondes, in parkes, and in closes, those living thinges to whome nature hath assigned the Heaven, the Sea, and the Earth, therein to be at libertie, and when they are blinde, or lame to fatten them in the stale, likewise it is conversaunt in Hempe, in Woulle, in skinnes, in Silke, and in the thinges which nature geveth for the apparaylinge of men, of so many weavings, of so many colours, and such like Artes invented for superfluitée and pompe alone, and very often also for the destruction of men. Wherefore Plinie doth complaine of Hempe alone spronge of so small a séede, whiche nowe a plante, and afterwarde a saile with a very little gale of winde dothe sayle hither and thither thorowe out the world, and both enforce men to be drowned, and devoured of sea monsters, as if it were a small matter to die on the lande. I passe over a thousande décrées and observaunces of Husbandmen, shepetherdes, fishers, hunters, and fowlers, not so foolish and ridiculouse, as superstitiouse, and contrarie to the lawe of God: whereby thei supposed that they were able to swage tempestes, to make their corne prosper, to drive awaie all noysome thinge, to chase Wolfes and wilde beastes, to staie beastes that renne awaie, to catche fishes and birdes with the handes, and to charme the diseases of their cattails, of whiche thinges those wise men which I have before named, have written with great credulité, and diligence.

Chapter 79: Of the Arte of Warre

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Of the Arte of Warre. Cap.79. But now let bs passe from Husbandmen to Souldiers, whiche chosen out of the fieldes, be móete m te for the battaile, as Vegetius saithe: of whome Cato also affirmeth that very valiaunt and worthy souldiers are begotten. And as the holy Scriptures testifie, the firste fighter Caine was a Husbandman and a Hunter. And Janus and Saturne very warrelike and Auncient Goddes did leade this life togeather, with Husbandrie on earth. Wherefore the Arte of warre séemeth not to be dispised, which as Valerius saithe, wonne the Seigniorie of Italie to the Romane Empire, and gave to it the Kingdome of many Cities, of great Kinges, and of most woorthie Nations, it opened the straictes of Pontus, and the créekes of the Sea, it broke open the enclosures of the Alpes, and the Mountaine

Taurus. Scipio Africanus both boste in Ennius, that he opened the waie to Heaven with bloude and slaughter of enimies. To whome Cicero dothe also agréé, sayinge: that Hercules by the same waie ascended into Heaven. The Lacedemonians are saide to have taught this firste: for this cause Hannibal goynge into Italie, sought a Lacedemonian Capitaine of warre. When this is guide and Capitaine, kingdomes and Empires be made, and when this is neglected, the mightiest are brought to utter ruine. For warrelike Numance, sumptuouse Corinth, stately Thebes, learned Athens, holy Jerufalem, and Carthage, whiche endeavoured to be superiour to the Romaine Empire, at length also Rome, the mightiest of all, fell in the handes of rashe Capitaines. G1 This Arte writen with very muche bloude of mankinde, and with muche more then were the lawes of Draco, dothe trimly teache to appointe the order of battaile, to set the fronte in good araie, to invade the enimie, to prease on him, to pursue him, to compasse him, to striks him on the righte side, and on the lefte, to fight under the Capitaines Ensigne, Kk -notes- G1 The whole Arte of warre in briefe.

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to marche forward, to abide the brunte, to resiste the enimies, straightly to pursue them that flee, to cope blowes, to avoyde them that be geven, or to warde them with the buckler, and not to passe for them, to assaile the enimie fiercely, to encourage the horse, to spurre him, to staie him with the bridle, to turne him hither and thither, to throwe dartes, to brandishe speares, to whirle Javelines, to invade the fronte, the backe, and side of the enimies accordinge to time and place, neither to flée but when the victorie is paste hope: to ensue them that flee, to kill them, to take them, to unarme them, to spoile them, to discomfite them, to save their souldiers, to muster them, and renewe the armie, and when victorie is paste hope, to inflame the minde with hope of revengment, and other duties whiche belonge to Souldiers. It teacheth also to prepare Navies, to builde Fortresses, to fortifie Castels, to place Garrisons, to make Trenches, to builde Contermures, to caste ditches, to undermine, to woorke ingins, to cull out weapons, to ransacke walles, to carrie provision, to imagine deceiptes, to place ambushes, and to knowe how to use sundry warrelike pollicies. Furthermore to beséege Cities, to hurle dartes, to shoote of ordina ce, to set Ingins to the walles and pearce them thorowe, to batter Towers, to scale the walles, to prepare fire, to rase fortresses flatte to the ground, to spoyle Churches, to sacke Cities, to destroie Townes, to waste fieldes, to suppress lawes, to commit advourtrie with Matrons, to corrupt widowes, to deflower maidens, to hurte some

Citizens, to imprison some, to bannishe some, to slea some cruelly. Finally all this discipline is occupied in nothing els, but in the destruction of men, it séeketh for this ende, to make famouse spoilers of the worlde, and sturdie Homicides, and to transforme men into the manners and facions of savage beastes. Wherefore warre is nothings els but a common slaughter and spoile of many, and Souldiers are nothings els, then hired théeves, and armed to

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the destruction of the publike weale. Moreover whereas the endes of battayle be doubtfull, and fortune (not Arte (geveth the victorie, what doo warlike pollicies, ambushes, and other preceptes of the Arte of warre availe: is not every Arte vaine, where fortune ruleth: And neverthesse the divine Plato praised this Arte, and commaundeth that children shoulde learne it, and assone as they be of full growinge to be made Souldiers. And the renowned Kinge Cyrus saide, that it was as necessarie as Husbandrie. G1 And Augustine and Barnarde, Catholike Doctours of the Church, in a certaine place have approved this, and the Popes decrees doo not disalow it, albeit Christe, and the Apostles, be of a contrarie opinion. Not withstandinge although Christe disalloweth this, it hathe no base degré of honour in the Churche, whilst there have risen so many sectes and orders of holy knightes, al whose Religion consisteth in bloude, murders, robberies, and piracie, under the pretence to defende, and encrease the faithe: as if Christe would have his Gospel publishe, dnot with the preachinge of the woorde, but with weapons: not with the confession of the harte, and Martirdome, but with ostentation and threatninge of weapons, with force of armes, slaughters and murders of men. Neither these knightes be not contente to warre against the Turkes, Sarracens, and Panimes, excepte they doo also bringe Navies for Christians against Christians. Finally battaile and warre doo make many Bishoppes, and oftentimes they fight for the Papacie, and (as that holy Bishop of Camota saithe) the Pope entred not into Sancta Sanctorum, without the bloud of Fréers: and this is then called the constauncie of Martirdome, when men fight valiauntly for the Papacie with a great slaughter of Christians. G2 Xenophon, Xenocrates, Onozander, Cato Censorius, Cornelius Celsus, Iginus, Vegetius, Frontinus, Helianus, Modestus and many auncient Authours have writen of the Arte of warre: of them of Kk y -notes- G1 Plato praised the Arte of warre. G2 Writers of the Arte of warre.

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latter yéeres, Volturius, Nicholas Machiauel of Florence, James Earle of Porcia, and a few other. These searching teachers of Arte, are not so perillous as the practisers. Batchelourship, Mastership, and Doctoul ship, be not the titles, dignities, and degrees of Scholers, neither doo they onely belong to the, which be called Emperours, Dukes, Earles, Marqueies, Knightes, Capitaines, Centurians, Decanes, Standarde bearers, and suche like names of nobilité sprong of ambition, or injurie, but théves, spoilers, pillers, murderers, robbers, sacrilegers, fencers, deflourers, bawdes, whoorehunters, adulterers, traytours, stealers of treasure and cattall, dicers, blasphemours, poysoners, parracides, burners, pirates, tira tes and suche like. All whiche he that will expresse in one woorde, let him terme them Souldiers, that is to saie, in very deede the barbarouse dregges of wicked men, whom a naughtie will, and naughtie minde, stirreth to all mischief: emonge whome a frédome to offende and robbe hath the name of dignité, and libertée, séeking on every side to hurte, and hatinge innocencie as a certaine image of death, and as it were be al one bodie of their father the Devill, whose members they are, whereof Job saithe: his bodie is like Tergates caste in a moulde, and compacte with scales touching one an other, one is joygned to an other, and the winde entreth not thorowe them: and so cleavinge togeather they shall not be seperated: they holde togeather, because they have assembled themselves againste the Lorde, and against his Christe. Purple, Chaines, Ringes, and Miters be not the tokens of warre, but woundes in the breastes, and bodies disfigured with scarres. An exercise joygned with nothings els but with the death, and griefe of very many men, the destruction of manners, lawes, and godlines, differing altogeather from Christ, from blessednesse, from peace, from charitee, from innocencie, and from patience. The rewardes therof, are glorie of nobilité, wonne with the sheading of mans bloode, and

Chapter 80: Of Nobilitie

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enlarginge of Empire with desire of rule, and possession, with the everlastinge damnation of many soules. For whereas victorie is the ende of al warre, noman can be a conqueroure, except he be a manslayer: contrarywise none can be conquered except he dye amisse. Wherefore ye death of souldiers is most wicked, whileste sinne maketh them a naughty Etitaphe. They which kil, be unjuste, albeit the warre be righteouse. For murderers be not for this cruell towards them, whome they wickedly murder, but because they have served in warres for the love at gaine and bootye. And if they kill any menne rightfully, they whiche have

slaine them, placinge themselves in the order of executioners have deserved this degree of Nobilitée: and although the lawes doo severily punishe théeves, setters of Houses, and Cities on fiere, robbers, homicides, murderers, suche parsons under the pretence of goinge a warfarre be reckened noble and honorable. Of Nobilitie. Cap.80. NObilitée then taketh his beginning of warrefarre, that is to saye, honor of birthe worthely gotten by the bloude and death of enimies, approved with the peoples rewarde, and advaunced with publike badges of honours. For this cause arose emonge the Romaines so many sortes of civill, mural, obsidional, and naval garlads, so many warrefaringe giftes, bracelets, launces, bardes, chaines, ringes, images, and pictures, wherewith they commended the firste beginniges of nobilitie. G1 Emonge the Carthaginensians thei had so many ringes given the, as they had ben present at battails. The Spaniardes raised up so many Obeliskes about the sepulcre of the deade, as he had slaine enimies. Emong the Scytheans thes onely might drinke at a common banket in a broade bol of silver and golde, ye was carried about, which had slaine an enimie. G2 The Macedonians had a lawe, that they whiche had not slayne some enimie, shoulde go girte with a halter in reproche Kk iy - notes- G1 The rewarde of warfarre emog the of Carthage G2 A lawe of the Macedonians.

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of unnoblenes. Emonge the people of Germanie none coulde marry a wife, that had not firste brought to the Kinge the heade of a slaine enimie, and this indignation of dewe honour not given to them which had fought valiauntly, induced many against their countrie, to subverte, the libertie thereof. Coriolane, the Gracchi, Scylla, Marius, Sertorius, Catiline, and Cæsar be an example hereof. If then wée searche the Originall of Nobilitie, we shall finde that it is won with shameful treason and crueltie, if we behold ye entrie therof, we that find it to be augm ted with hired service in warfarre, and with robberies, and also if wée seeke the Originall of Kingedomes, and Empires, wicked murderinge of brothers and parentes, blouddy mariages, and fathers driven out of the kingedome by their sonnes, or Princes slaine by them to who thei have ben sworne subjectes wil offer themselves. But let us a little consider nobilitée from his beginninge. To tell the truthe it is nothings els but a sturddye lewdnesse, and woorshippe wonne with wickednesse the blessinge, and enheritaunce of the wurste children. G1 The holy Scriptures, and aunciente and fresh Histories of countries doo give us to understande that it is true. For whereas from the beginninge of the creation of the worlde the transgressoure

Adam had engendred his firste begoten Caine a husbandman, and an other Abel a shepheard, in whome mans familie made two wayes, that is to witte, in Abel of the Commons, and in Caine of the Nobles, who whereas he was prowde and cruel according to the flesh, persecutinge him after his manner, slewe Abel, who was humble accordinge to the Spirite: but the familie of the Commons was renewed in Seth the third sonne of Adam, Caine therefore was the first that by the slaughter of his brother gave the beginnunge to warfarre and Nobilitée, and when he had dispised the lawes of God, and nature trusting in his owne strength, taking rule in hand was the firste that builde cities, ordayned Empire, and began -notes- G1 The commons tooke their beginnunge in Abel and the Nobles in Caine

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to oppresse free men created of God, and the childerne of holy generatio, with force, ravine, bondage, and with the lawes of iniquitie, until that they also despisinge the judgemente of God, and corrupting all fleshe, and defiled with confused luste begot Giances, which the holy Scripture interpreteth great and famous men of the worlde. And this is the true and aptest definitio of Noblemen. For they did oppresse the poore, exalting themselves with robberies, waringe prowde thorowe riches, makinge their names renowned, givinge them to Countries, Cities, Mountaines, Rivers, Waters, and to the sea, whose first father was Caine cruell by nature, envious thorow mortall hatred, not amended by Godes correction, a traitour thorowe privie wrath, a murderer of his owne bloude, a wanderer and vagabond thorow malediction, adding moreover blasphemie to maledictio. And there are ye auncientest and first dignities, these be ye vertues, these be the practises, wherewith Nobilitée is commended and set foorth, the principall woorker whereof was that father of Giances, which the Lord destroyed in the great flowde of waters, reserving Noë alone, a righteous man in the generatio of Seth, with his familie, where as he had three childerne Sem, Cham, and Iaphet, they when the worlde was renewed after the Deluge, did also builde Cities like the ancient Giances, and apprinted kingdomes: For this cause the Scripture maketh no mention of righteouse men fro Noë even unto Abraham. For all even vntill Abraham, were Artificers of Nobilitée, that is to witte, of valiente wickednes, of impietée, of confusion, of power, or warre, of violence, of oppression, of huntinge, of luxuriousnesse, of pompe, of vanitée, and of such like marks of Nobilitée, which ye sonnes of Noë did set upo it: in the number of Cham, because he was more wicked then the rest, and cruel towards his father deserved to have the first Monarchie Emprise of al kingdomes.

G1 He begot Nimbroth, whom ye Scripture describeth mighty in earth, and a sturdy Hunter -notes- G1 Nimbroth firste builded Babylo, he was ye cause of the confusion of tongues, and put difference betweene nobilities.

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against God, this man built great Babylon, and was the beginninge of the confusion of tongues, and taught ye discipline so rule, and did put difference betweene degrees of Nobilitées, honours, dignitées, offices, and armes. From thence forth the lawes were made against the Commons, bondage and exactions from the people were brought in, armies gathered, and cruel warres made. From the same Cham procéded Chus, of whom came the Ethiopians, and Mizraim of whom the Egyptians toke their beginning, and Canaan, from whom the Cananites descended, moste noble Nations, but very wicked, outcastes, and accursed of God. At the laste after a longe time past, God did chose againe a righteous man, Abraham the Patriarke, of whome he raised to him a séede and holy people, whom he made to differ from the multitude of other Nations with the marke of circumcision. This man at the beginning begat two sonnes, one of a woman servant, which was a bastarde called Ismael, the other leefully begoten of a wife who had so name Isaac. Ismael became a cruel me, an archer, a noble man, and a puissaunt Prince, leavinge his name perpetually to the Nation of the Ismaelites: and God blessed him, and established his Nobilitéé in robberye, and warfarre, sayinge: his handes shalbe againste al me, and al mens hands shalbe against him, and he shal plant his tentes over againste his brethren, But Isaac abiding in the justice of his father, fedde his fathers flocke, and this man begat of Rebecca his wife ye sonnes Esau, and Jacob. Esau therefore was hated of God, redde coloured, hairy, a hunter, an Archer, a Glutton, and given to the bellie, so much ye for a mease of potage he sould his right, he was made a mightie man, and Prince of the Idumeans: receivinge the blessing of nobilitie in the fatnesse of the earth, and dewe of heaven, in the sworde, and puttinge awaye of bondage. But juste Jacob fleings to Laban his Uncle, fedde his shéepe, whose twoo daughters, when for the servitude of xiiij, yeares he had deserved to marrie, he begat

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of them xij sonnes, and was called Israel, which name afterwarde he left to his posteritie, that it should be called the people of Israell. Jacob (as I have saide) had twelve sonnes, to wit, Ruben, Simeon, Leui, Judas, Isachar, Zabulon, Joseph,

Benjamin, Dan, Nephtalim, Gad, and Asar, after the number of whiche the xij. Tribes of Israel were numbred, But Joseph, solde by his brethern into Egypt, was instructed in all the learninge of the Egyptians, and become a very conninge interprefoure of dreames, and divined in a cuppe, he was so skilfull in the science of houskéeping, that he by the subiltée of his wit, invented newe Artes to get riches, and to encrease revenewe, for which cause, he beinge very acceptable to ye King Pharaao, was by him made ruler over all Egypt, and of a servant was created a noble man after the solemne maner of the Egyptians. For the King put a Ringe on his finger, and a chaine of gold about his necke, and clad him in purple, and caused him to mounte into a chariote, a cryer makinge proclamation, ye every man should afterwarde reverence him, as a noble man, and a Prince. The like manner of ennoblinge in al pointes was emonge the Perseans, as it is reade in the boke of Hester, of Mardocheus ye Hebrewe, avaunced by Kinge Artaxarxes. From thence untill this day this custome of creating noble men hath remained emonge Kinges and Emperours, of whom some buy Nobilitéée for monye, some have deserved it for bawdrie, some for poisoning, some for murders. Treason also hath purchased unto many nobilitéée, and hath goten them riches, as it is writen in ye Histories of Euthicrates, Phylocrates, Euphorba, and Philagrus. Many have ben ennobled for flattery, sclaunderinge, false accusation, and deceit: More for sufferinge kinges to take pleasure of their wives and daughters, have ben made noble, huntinges, robberies, murders, inchauntments and other naughty Artes have brought many to promotio. But let us returne to Joseph. Whereas he was mightie in the Kinges house, and had LI

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begoten his firste sonne Manasses, beinge puffed up with this casual nobilitie in reproche and despite of his fathers house, sayde these woordes not without offence: God hath made mée to forget my labours, and the house of my father, wherefore Ephraim the youngeste sonne was preferred before Manasses in blessinges. Finally Joseph, albeit he was the sonne of Jacob, yet for this estate of nobilitie hated of God, deserved not to beare the name of the Tribe in Israel, but was geven to Ephraim and Manasse his sonnes. And they had no Prophete in their Tribes, and were blessed with the lest blessing of all, that is to witte, in the strength and multitude of their familie. The people of Israel dwelt many yeares in Egypt, and they were shéepheardes in the lande of Gessen, but when they grew to a greate and mighty Nation, they became suspiciouse and hatefull to the Nobles and Kinges of Egypt: wherfore they punished them with harde

labours of claie and bricke, and in al servage of labours of the earth, and slew their male childerne, drowning th in rivers, that there might remaine none of their séede on the earthe. Then one of these, because he was a goodly childe, was saved by the Kinges daughter, who made him her sonne by adoption, and called him Moses, bicause shée had saved him from drowning. Moses thä waxed bigger in the Kings house, and beinge instructed in al the learninge of the Egyptians, and helde for the Kings sonne, was made mighty, and Capitaine of Pharoes armie against ye Ethiopians. He tooke the Kinges daughter of Ethiopia, whereupon when he had purchased the envie and hatred of ye Egyptians, he was constrayned to flée into Madian, where at a certaine well, he enterprising warre against the shepherdes of that countrie for certaine maidens, by that meanes he gotte one of them for his wife daughter of a Priest, at the length growinge in age and wisdom, acknowledging his stocke of the nation of the Hebrewes retourned into Egypt and ye Egyptian Nobilitéé renounced, he confrted by God was

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made Capitaine over the people of Israel, and with many miracles he brought them out of Egypte, and when the people had offended againste God in the golden Calfe, Moses beinge displeased tooke to him valiaunte menne the sonnes of Leui, and commaunded them, sayeing: Hange your swordes by your side, and goinge foorth and backe, kill eache of you his brother, his friende and his neighbour, and when they had committed this slaughter of about xxiy. thousande men, he blessed them, saying: He have to daye hallowed your handes in bloude everye one of you in his sonne and in his brother, and the blessinge of Jacob, Simeon, and Leui, whiche called them the fightinge vessels of iniquitée, is fulfilled: whose furie is accursed, and obstinate, and indignation cruell. Wherefore the Nobilitéé of Israel tooke his beginning in this notable murder: for Moses did then appoint them Princes, Capitains, heades of the armie, Tribunes, Centurians, Quinquagenarians, and Decans fierce men, and woorthy warriours thorow out their Tribes and kinredes: of which he that seemed to surpasse others in woorthinesse and vanesse, to him they attributed the soveraintee and autoritée to judge, For they had no Kinge, but they were ruled by judges, of which Josua a noble mä, a stout, and a warlike conqueroure of Kinges, and fearinge no man, after Moses was the soveraigne, after whose decease they lived without Prince, under Democratia, that is to witte, the governance of the people, but falling at sedition, fought emonge themselves, and well néere destroyed the Tribe of Benjamin, that there remained, but sixe hundreth

mé. And bicause they had wrongfully také away thei daughters, they gave them iij. hundreth Virgins of the prisoners of Iahis Galaad: to the other two hundreth thei gave leave to take awaye by force ye Virgins of Silo. And after this maner was the blessinge of ye Nobilitéée of Benjamin fulfilled, like to a Woulfe, which in ye mourning getteth his praye, and in the evening a devideth the spoile. Afterwarde LI ij

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they retourned againe to Aristocratia, and government of Princes: emög whom at the length Abimelech, the bastarde sonne of Hieroboal, of the Tribe of Manasse, after that they had with a solemne daughter killed open a stoane thréescoare of his lawfully begotten bretherne, was the firste that did beare rule in Sichem. After this when the people of Israel demaunded a Kinge, in the displeasure of the Lorde, they had Kinges geven them very few good, and many evil. For God was angry, and tolde them, the autoritée of the King, which might take away their sonnes and daughters, makinge them Carters, and Bakers, and accordinge to his pleasure, he mighte take tenthes, and divide emong his servaunts, fieldes, flockes, fermes, and men and women servants, and the best things that they had, and might oppresse all the people with the yoke of bondage, and as often as the Kinge shall offende, and do amisse, the people shoulde be punished for him. He appointed them a younge man of the Tribe of Benjamin called Saul, to be their King, a mighty man of body, tawle of stature, in so much that he was higher th al the people by the heade and shoulders, and God made them al afrayde, so that they revered him as the Lordes servaunte. This man, before he began to take rule in hand, was innocent as a childe of sine twelve monethes olde, and of a pasting towardnes, but after that he had goté ye Nobilitéée of the Realme, he became a wicked man, and the sonne of Belial. Wherefore God tooke awaye the Kingedome from the house of Saul, and gave it to Dauid sonne of Isai of the Tribe of Juda. And this man likewise of a shepherd made a King infected with the same pestilence of Nobilitéée, became the man of sinne, a sacrileger, an adulterer, and a máflayer, notwithstanding God withdrewe not his mercie from him. At the beginning he rsygned in Hebron when Hisboseth the sonne af Saul raygned on the other side of Jordan, finally the kingdome of al the people was assured to him in Hierusalem. Yet not withstanding he helde not

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the Monarchie of the Israelites in quietnesse, for while he lived his sonne Absolon invaded ye kingdome in Hebron, and whé he

was slaine, Siba the sonne of Bochoa, invaded the kingdome a freshe. After this in like maner Adonias sought meanes, and endeavoured with all study to attaine to ye kingdome. But David, beinge aboute to die, appointed Salomon his yongest sonne, begotten on Bethsabe ye adultresse to be his heire, and he was the first ye had ye Monarchie of the Hebrewes, which he established with the death of Adonias his eldest brother, and likewise after he was made Kinge, he wente out of the right waie after women into Fornications, and Idolatrie, forsaking the lawe of God, and his naughtie sonne Roboam succeded him in the state, a wicked man also, and a sinner against God: and therefore the Monarchie of the people was taken from him, and ten tribes rebelled againste him: and made Hieroboam their Kinge, a most wicked man, of the Tribe of Dan, who poisoned all Israel, withdrawinge ten Tribes from God to Idolatrie, erectinge Calves in Samaria, that the blessinge might be fulfilled: saying, Dan is a Serpent in the skie, and a Dragon in the pathe biting the Horse heele, that his rider maie fall backward, But the Tribe of Juda rested under the séede of David, even as Jacob blessed it, that the Scepter should not be taken from Judas, untill Messias came. This Judas was the wurste of the sonnes of Jacob, and had dishonestl behaved himselfe with his sonnes wife, and his children were moste wicked and naught: wherefore he had the blessinge of nobilitée in the Scepter of his kingdome, and in the strength of the Lion: at the length also the people of Edom and Lobne, departed from the Kinges of Israel, and created Kinges accordinge to their wil and pleasure, as God blessed Esau, that he, as he lifted might shake of his yoke. But emonge all the Kinges of Juda are Israel, scantly fower have benne founde good. Wherefore when the Kinges were expulsed; the Jewes with all the nobilitée were carried prysoners Ll iij

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and captives into Babilon: and eftsoones after a long season thorowe the mercy of God returned to Hierusalem and happely governed their common weale for a certain space under Priestes, Noblemen, and popolare Magistrates, until Aristobolus, Hircanus sonne, crowned him selfe kinge, and with the slaughter of his Mother and Brethren restored the kingdome of the Jewes, whiche afterwarde continuyng by many Kinges, lastly ended under Archelaus a prowde, and dishonest kinge, when Judea was made a province of the Romaines, and at length destroyed under Titus and Vespasiane, all the people beinge scattered abroad thorowe out all the worlde untill this daie for a perpetuall bondage. Wherefore I thought good to take these thinges out of the holy Scripture, to shew that since the beginning of the world there

hath bene no Nobilitéée, which hath not had a naughtec beginnunge, yea in the people of God, and that nobilitéée to be nothings els, but the glorie and rewarde of publike iniquitée: wherein the more the life is distained, the nobler it is, the more mischievous actes, the more rewarde and glorie: as Diomedes the pirate preately saide to Alexander when he was taken: G1 , because I robbe with one shippe alone, am accused for a pirate: thou, because thou doest it with a great navie, art called an Emperour: if thou were alone, and a prisoner, thou shouldest be a théefe, if the people obeyed me at a becke, I shoulde be called an Emperour: For as touchinge the cause we differre not, savinge that he is warste, that taketh more wickedly, that forsaketh justice more contemptuously, and that resisteth the lawes more manifestly. For them, whiche I flée, thou pursuest: them which I honour, as I maie, thou dispisest, the cruelfée of fortune, and povertie maketh me a théefe, and thée, intollerable pride and unsatiable gréedinesse. If my fortune would ware more favourable, perhappes I shold become better: but, the more fortunate thou shalte be, the wickeder thou wilt be, Alexander marveilinge at the -notes- G1 The aunsweare of Diomedes, to Alexander the Great.

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constauncie of the man, he caused him to be bilde for a Souldier, that afterwarde he mighte goo on warrefare, that is, to robbe. Nowe passinge to the Histories of the Gentils, we declare likewise that nobilitéée is nothings els, then ravine, madnesse, robberie, theft, manslaughter, riote, huntinge, and violence spronge in every place of moste wicked beginninges, continued by wurse, and alwaies to have had a very dishonest ende: whiche thinge shall manifestly be séene in these fower famouse Monarchies, and afterwarde also in the raignes of other Noble men. The firste Monarchie after the deluge was that of the Assyrians, which Ninus beganne, who firste of all not contented with his owne limites, through desire to enlarge his Empire, avaunced standerdes out of his Countrie, and makinge blouddie warre upon the borderers, subdued al the people of the East, and alwaies encreased the greatnesse of his gott Empire with freshe victories, and continual augmentation of foraine Countries. Asia beinge subdued, and Pontus conquered. After this he slew Zoroastes Kinge of the Bactrians vanquished by him in bataille. G1 Ninus wife was called Semiramis, shée (as Dion the Historian rccompteth) desired her husbände to raigne five daies, which thinge graunted and obtained, shée caused the crowne and robe to be made readie, and sate downe in the royall seate, and commaunded the garde to kill her husbände Ninus, and spoile

him of his princely ornamentes, who after that he was in this manner murdered, shée succeded him in the Empire: and not contented with the boundes of the kingdome, joygned Ethiopia to her Empire, shée made warre in India, shée compassed Babylon with a stately walle, lastly shée was slaine by Ninus the second, her sonne, whom sh e had wickedly coceaved, cruelly caste out to be perished, and incestuously used. The Monarchie of the Assyrians gotte the Soveraintée by these murders of parentes and kinsfolke, untill it failed under Kinge Sardanapalus a man more corrupte -notes- G1 Semiramis slew her husbände.

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then any woman, whome Arbactus Lieutenant of Media findinge emonge flockes of Harlottes, slewe, and he proclaiminge him selfe kinge, transposed all the Empire from the Assyrians to the Medes, and at the length Cyrus brought it to the Persians, emonge whome, his sonne Cambises builder of newe Babylon, havinge joygned therunto many kingdomes, helde the seconde Monarchie, whiche he defiled with the murder of his brother and sonne: finally it fell to Nursus the sonne of Ochus, whome, after he was slaine by Bagous the gelded man, Darius the Persian, sonne of Arsous succeded, firste called Gademanus, who vanquished by Alexáder the Greate, togeather with his life ended the Monarchie of the Persians, whiche, the same Alexander beinge accessarie, and a counsailour of his Fathers death, togeather with his advoutrous mother by meanes of this famouse murder, broughte to the Macedonians, and this was the thirde Monarchie, which also failed when Alexander was dead. The fourth succeded whiche was the Monarchie of the Romans, then the which, there was none mightier in the worlde, but if we beholde the processe of times since the buildinge of Rome, we shall finde that it had his original of wicked beginniges, and very often continued by wicked men, wherefore we will fetch these thinges farre, and from the firste builders of Rome. The Citie of Rome was firste builde in Italie by twoo brothers, Remus and Romulus, begatten of an incestuouse Vestal virgin, and nourished by a Harlotte, whole kingdome Romulus, like Caine, defiled with the death of his brother. And for so much as he suffered him selfe to be called the sonne of the Gods, gatheringe a power of wicked attendauntes and promissinge them suretie, raussed the doughters of the Sabines, and gevinge them to wives suche as they did choose, begatte Giauntes, I meane, those Kinges and Barons of the Romane nobilisee, feared of all the worlde. And then when they had with deceitfull league, and trayterouse

pastime allured the women and daughters of the Sabines dishonestly ravished, and with cruell mariages coupled to him, and his, and gotten with the slaughter of their parentes, and husbandes did after this defende them: in other freshe murders: For notable to refraigne from ye bloude of his Father enlawe, did cruelly murber Titus Tatius, a righteouse old man, and a most noble Capitaine of the Sabines, being partaker with him in his kingdome. These were ye beginniges of the Romane raigne, which governed for the space of two bundreth, fortie and thrée yeares under cruel Kings, and ceased under Tarquinius the prowde for the shamefull acte of deflowred Lucrece. And even as the successiô of Cain perished in the seventh generation under the deluge of waters: in like manner also these successours of Romulus were oppressed in the seventh number of Kinges by the insurrectiô of the people: and although the Citie of Rome had abolished the rule of Kinges, neverthelesse it was not frée from tirannie. For after that the kinges were expelled, when after the great commotion of the people, the kingdome was transposed to the heade men of the Citie, one Brutus a noble man was firste choosen consul of the Romans. This man, to the ende that he might establishe so great an Empire, wente about, not onely to countervaille in murder kinge Romulus, the firste builder thereof, but to surpassse him also, for somuch as he caused his twoo Sonnes being yoûge men, and so many of the Vitellij whiche were his wives brothers, to be whipped with roddes, and to be beheaded in the middle of the market place. And when this Empire had continued a longe time under the nobles and commons by divers Magistrates, a private tirannies, it ended under Julius Cæsar, a man, it is harde to sate, whether more valiaunt in battaile, or corrupte in Lecherie, and afterward ended eftsoones under Antonie the bonde slave of Lecherie, and the whole Empire of the Romanes passed to Octavian Augustus the Emperoure, in him the Mm

fourth Monarchie of ye world tooke beginnige, and not without murder, although this Augustus was accompted the mildest of all other Princes, notwithstandinge he killed a boye and a maide, the children of Cæsar his uncle and Cleopatra, by whom he was adopted, and appointed heire in the Empire, havinge respecte neither to the name, nor to the benefite, nor to the kinred, nor to the childehoode. After this manner the Romane Princes gotte the Monarchie of the worlde, and begate Nero, Domitian, Caligula, Hehogabalus, Galien, and other monsters of crueltie and lewde

life, under whole the whole worlde trembled: untill Constantine the Greate, after he had slaine Mezentius, who for his sensualité and crueltie was hated of the Romane people, was declared Emperour by the Senate. This Constantine, when he repaired Bizance, and made it a Citie, contendinge with Rome for glorie, and for that did commaunde it to be called newe Rome, and of his name Constantinopolis, woulde that it shoulde is the seate of Emperours, and brought the Romane Empire to the Gréeke, and did consecrate it at Constantinople, as Romulus did at Rome, with the slaughter of the twoo Licinij, husbände and sonne of his sister, and with the murder of his owne children and wife: and the Empire continued emonge the Greekes untill the time of Charles the Greate, in whome onely the name of the Empire passed to the Germans. But wée have hitherto sufficiently spoken of Monarchies. Lette us consider the beginniges and endes of some other kingdomes, and we shall finde that they had no better beginniges, nor gotten with lesse abominable vices, nor againe undonne with lesse sensualité. I will not speake of the murders of Dardanus, and in what manner he being perswaded to commit a mischievous déede, was the firste Kinge of the Grecians. I will also passe over the governaunce of women gotten by the murders of men, as the Histories doo recorde of the Amazones. Let us passe to latter times, and

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nearer to our age. In the time of Theodosius the Emperour, the firste that raigned in Spaigne was Atanaricus the Gothe, but at the same time also the people Alani, and the Vandales possessed Spaigne. Suitilla was the firste of the Gothish Kings, that had the Monarchie of Spaigne, whiche, lastly kinge Rodericke, because he had defloured Julia, daughter to the Lieutenant of the province Tingitana, loste, bringinge the Empire of the Gothes to an ende, because the Saracines did than invade Spaigne: afterward wh certaine places were recovered under king Pelagius, than firste they beganne to be called kinges of Spaigne, a nomore of Gothes, the title of the kingdome remaininge in the Citie of Legio, untill the time of Ferdinandus the sonne of Sautius, who firste proclaimed him selfe kinge of Castell, and after that he had slaine his brother Garsia, with that murder he gotte also the kingdome of Navarre. But their brother Ramirus, whom their father begatte on a concubine, a warrelike and fierce man became the firste kinge of Aragon. G1 But Alphonsus was the first king of Portugal, begotten by Henry Lotharing, and Tyresia the bastarde daughter of Alphonsus king of Castell, a man valiaunt in armes, who in one battaile alone overcame five

kinges of the Sarasines, for this cause the kinges of Portugall beare in their tergates the signe of five shieldes: not withstandinge this Alphonsus was cruell towards his mother, whom he caste in perpetuall prison, because shée married the second time, neither could he be turned with any desires of his friendes, nor with the threatninges of the Church to set her at libertie. Finally all these kingdomes of Spaigne have bene gotten with mischievous actes, or established with thesame practises. The beginniges of the kingdome of England he fabulouse: This Ilande was afterwarde inhabited and subdued over all under divers kinges, and of many Nations, of the Pictes, Scottes, Danes, and Saxons. Lastly it gotte a quiete Monarchie under William Conquerour, which Mm y -notes- G1 The cause why the Kinges of Portugal beare in their tergates five shieldes.

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established to him and his posterité with the murder of Atole, his Cousin kinge of the Weste Sarons, whose succession remaineth until this daie very famouse, for notable murders. I speake not of the kingdomes of Burgundie, and Lumbardie, first begon by the farthest people of Germanie, in Fraunce, a Italis, on this side by kinge Gondaicke, on the otherside by kinge Alboyne, and afterwarde continued with moste cruell murders. Let us behold the mightie kingdome of the Frenchmen, his firste beginniges toke originall of Pharamond, sonne of the Capitaine Morouee, who first cominge out of Germanie into Fraunce, was made the firste kinge of the Frenchmen, passing every man in crueltie and fiercenesse. This kinges line endured unto Childericke the thirde, who for negligence in governinge the common wealth, and for unlawful luste towards Matrones, being driven out of his kingdome, was enforced to flée into a monasterie of Monkes, Pipine of the elder house succeeding him in the kingdome, which he gettinge to him selfe and his posteritie by treason afterwards, with the murder of his brother Grifo, established if even unto ye time of Lewes ye sixt Lotharies sonne, who was poysoned by Blanche his wife for committinge advoutrie, G1 Hewgh Capete than invadinge the kingdome of Fraunce, a swashbuckler, a cruell man, and a woorthie warriour, who for these Artes, was much estéemed of the people of Paris, otherwise unnoble and a Bouchers sonne. This man rebelled against Charles the uncle of Lewes, and the true inheritour of the kingdome, having gathered a power of naughty knaves, and an armie of wicked theeves, he caste the saide Charles in pryson at Orleance, who was yelded into his handes, and enforced him there to die, thus when he had committed this murder against the Kinge, a his Prince, he put on ye crowné, and having

chaunged the Boucherie for a kingdome, he and his posterité afterwarde raigned in Fraunce: whose succession continueth even to this daie, until that it come -notes- G1 Hewgh Capete a Bowthers sonne Kinge of Fraunce.

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to decaie againe thorowe some slave of harlottes and Lecherie. It should be over longe in this place to reckon up the beginniges of all kingdomes, and to range thorow al the histories of antiquities. I have els where descrtibed in a larger volume, this thinge which I have here briefly touched, I have by péece meale set foorth nobilité in his colours, and proportions, and I have shewed that there never was, nor presently is, any kingdome or greate dominion in the world, which hath not begonne with murder of parentes, treason, disloyaltée, crueltée, slaughter, death, and other horrible mischiefes the very Artes of nobilité, whereof sith there be such heades, we maie easely perceive, what other members this beaste hath, and all these readie and exercised to violence, ravine, murder, Huntinge, sensualité, and to all kinde of dishonestie. G1 He that wilbe Noble, let him firste be a Hunter: this is ye firste heginninge of Nobilité, afterwarde a hired Souldier, and let him serve an other for monye to commit murders, this is the true vertue of Nobilité, wherein if he shall shewe himselfe a stronge théefe, there is no greater glory of Nobilité. He that is unméete to do these things, let him buy Nobilité with mony: for it is solde aswell as other things: or if he cannot doo this, let him be the Kings parasite, or bring himselfe in favour by some other courtly deceipte, let him be bawde to the Whoores of the Palace, or make his wife or daughters comon to the Prince, or let him fulfil the appetite of Ladies, or marrie ye Kings Concubine, or take to wife their bastard daughters, this is the highest degré of Nobilitæ: for he is made one body with them. These be the wayes, these be the ladders, and these be the steppes, with which, thorow a short path men ascende to the highest perfection of Nobilite. But they that wil séeme in their kinde more Gentlemanlike and Nobleste of all others, avaunt that they are descended of suche men, as every man woulde dispise, that is, straungers, Trojans, and Macedonians, wandringe and fleinge Mm iy -notes- G1 Howe a man should be noble.

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from doubtful countries, and overwhelmed with a thousande offences moste haynous, and notwithstanding (on Gods name) we must praise and extol this their Nobilifée, which hath had so dishonest beginnings. Some borne of Whoores and Harlottes, doo cloke this shame with fables, as we reade of Melusina. There be

of them whiche have had other wicked beginnings, inceste, deflourings, ravishings, advouteries and such like. In this wise Baldouine for graunting his daughter Judith to Charles the balde was created the firste Earle of Flaunders. Likewise ye Marquesses of Piemont, that is to wit, of Mountefarrate, Salutia, Sene, and many other were created by the Emperour Otho, in consideration of one of their daughter, whiche he defloured. For Kinges and Emperours were wonte sometimes to avaunce their wronges to honoure with some title of dignité, which they be not able to revenge without great shame. There are moreover foure principall pointes, in whiche all their felicitie doth consist: The firste is their extortion, where with against all right and equitye, they hold, take and possesse: the other is voluptuousnes, wherewith they accustome themselves in all kinde of luxuriousnes and sensualité: the thirde is liberty, wherewith the lawes neglected, they environed with the force of violence, do all thinges as they liste: the fourth is ambition, wherewith they puffed up doo seeke above their estate and condition, for higher promotion with all kinde of wickednesse. Finally the sufficiency of all gentlemen is herein declared, if they can hunte, if they have bene damnably taught in dicing, if they shewe the strength of their body with greatesse quaffinge, if they declare the strength of nature by the often use of Venerie, if they spende frankly and lustily, if they geve to pride, to excesse, and to all intemperancie, and enemies of vertues, doo forget that they were borne and that they shall dye. But they be much more noble, if this wickednesse shall descende from the Fathers to the children, and enter

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into them with greatesse authority: as If damned dice the Father doth delite, the gallant sonne Will playe, and make the squared boones on plained borde to ronne. These be the goodly vertues of Gentlemen. But they have moreover certaine other Artes of Nobilitye, in the which they beinge warste of all, endeavour that they maye seeme to be good and honest men, and appeare honourable for their wisdom, liberalitye, godly zeale, and justice, that shewe themselves so gentle, pleasant, and courteous in language, and notable in the dissimulation of all vertues: they make their wordes more comely then oyle, and they be darts, they dayly make sumptuous bankets: and reason very frankly of the publique wealth in their talke and communication, and geving eare to other mens opinions, doo thereby get them the same of wise and worthy men in the counsailes of Princes: and doo wroughfully take the same of Liberalitye of covetousnes, whilst they be like liberall thieves

doo take from one that whiche they geve to an other, which the ancientes write also of Scylla, whilst they goinge about to enriche one with the wrenge of an other be alwayes poore themselves, for al their continual robberies. Wherefore they séeke for the name of justics and goodlines, whilst they willingly take in hand to defende poore mens quarrels, and maintaine their causes against the richer sorte, but they onely helpe these oppressed parsons, until they have emptied the wealthy m s powches. Neither doo they minde to profit the poore, but to hurt the riche, whiche is easier for every of them to doo then to doo good, and oftentimes with this shadowe of righteousness and godlinesse they claime to themselves so great a libertie, that they doo wronge to Cities, and to the greatest personages, and trouble them with conunon enmitie: and of whome for the authoritie of the Lawes noman may hope for pardon, these under the pretence of Nobilitéée have attained

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to glory, and no otherwise then ancient Giaunts doo glory in their offences, and for so much as like devils of hell they séeke on every side to doo harme, than they are thought chieflye to doo good. Whan onely they cease to doo harme, endeavouringe to feare all men and to be loved of noman, lapinge in a parte with all naughty and wicked men, and doo spoile and oppresse such as committed themselves so their custody: neither is there any kinde of men more pestilent to Cities then these Nobles, whiche pleasinge themselves doo alwayes swel with a prowde minde as though they were wore Gentlemanlike then others. G1 Of which for this cause Aristophanes hath not coüsailed amisse, sayinge, that Lyons ought not to be nourished in a Citie, but if they be brought up: wée muste doo as they will have us. The Swissers in time past being oppressed by these mens Tyrannie slewe their Nobles, and rooted al their progenie out of the countrie, with this notable murder of Nobles, they have gotten a name renowned for their prowess, togeather with libertie, wherin they have happely ruled and raigned more then foure hundreth yeares until this daye, and have alwayes hated this generatió of Noble men. G2 None were once more acceptable to the people, nor reputed woorthier of greater rewards, then they which had slaine tiraunts, together with their complices and maintainers, and also their innocent childerne, moreover the Lawiers seach that sometimes they which have not offended may be righteously put to death, if that be available to the common wealth, as when a tyraunte is slayne, to murder also his childreen, because no newe tyrannye may springe up: as the Gréeke, after the destruction of Troye, slewe Astyanax the sonne of Hector, to the

ende that there might remaine no occasion to make warre
eftsoones. Let us peruse the Historiographers of ancient time,
Titus Liuius, Josephus, Egesippus, Quintus Curtius, Suetonius,
Tacitus, Serenus, Tranquillus, and the residewe, and we shal
finde that it was alwayes -notes- G1 The swissers slewe their
Nobles. G2 They whiche have not offended may sometimes be
put to death.

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léeful to entrappe tyrauntes, that it was léeful to deceive them;
very honest to kil them, and also to poyson them, as Tiberius the
thirde Emperoure after Julius Cæsar was slaine: but albeit
poysoning hath ever ben detestable, yet the world déemed that
to geve life wherwith he was killed. The holy Scriptures doo
witness the same in Eglon, in Sisara, in Holefernes, whome
Aioth, Jahel, and Judith slewe: whiche was léefull even in the
presence of God, to shake of the yoke of bondage with the
deathe of tyraunts for their misdéedes, and al they by whose
prowesse the afflicted people were delivered, be honoured in the
holy Historie of the Bible for the Ministers of God. But now we
doubt not that Nobilitéé is naught, not so much for use, and
custome, as for nature: for emonge birdes, and fourfooted
beastes, none els have the prerogative of Nobilitéé, but suche as
are not so envious as hurtfull unto other livinge creatures and to
men themselves, as Eagles, Vultures, Fawcons, Hawkes, Ravens,
Rites, Ostriches, the fabulous Harpies, Griffons, Mermaydes, and
suche like monsters. In like manner Tigers, Lions, Woulfes,
Liberds, Beares, Boares, Dragons, Serpents, and Toades. Of
trées there have ben fewe or none accompted Noble, and
dedicated to the Heathen Gods, but they which have ben either
barraine, or bringe foorth no fruite for men to eate, as the Oke,
the trée called Esculus, the Béeche, the Baye, the Mirtle. Emonge
stoanes not marble, not them wherewith men builde, not them
ye grinde corne be accepted ye noblest, but they that the
pretious, as Diamondes, Rubies, Pearles, and suche like, and
bringe no commodité unto men. And so in Mettals, Silver
whiche causeth very much mischief, and Gold more hurtful then
Iron, be moste estéemed and accompted the beste, for whiche
the people fight one with an other with many slaughters and
losse of mans bloude. Nn

Chapter 81: Of Heraldrie

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Of Heraldrie. Cap.81. From hence came moreover that noble Arte
and Phliosophie of Heraldes, very much occupied in appointing

and geving the creasts of Noble men: to whom it is an hainous and infamouse thinge to beare in armes any beaste that carieth burdeins, or Calfe, or Shéeps, or Lambe, or Capon, or Hen, or Goose, or any suche beastes or birdes, whiche are necessary to men, for service or use: G1 but al men ought to begin the badges of theire Nobilitéé with cruell and gréedy beastes. In this wise the Romans chose them the Eagle the gréediest of all birdes, the Phrigians the Sowe a hurtful beaste, the Thracians, Mars, the ancient Gothes, the Beare, the people Alani that invaded Spaigne, the Catte a greedye and craftie beaste: the olde Frenchemen, the Lion, the Saxons also the same: but afterwarde the Frenchemen that inhabited Fraunce tooke the Toodes, the Saxons, the Horse a warrelike beast. The Fleminges beare the Bull in token of valiauntnes and hardines. The ensigne of King Antiochus was an Eagle ye helde a Dragon in his clawes, of Pompei, a Lion with a sword, of Attila, a crowned Genet. G2 And ye Romans thêselves, whiche were, saved by Géese that matched in the Capitoll againste the Frenchemen, coulde not be moved for so greate a benefit received to beare a Goose in theire ensignes. Perhaps there be of them, which beare in their armes a Cocke and a Goate because they be prowde and lecherouse: which be the especial endowmentes of noblemen. For the same cause they beare the Peakecocke for for pride: and the Lapwinke, which séemeth to have some royall thinge, and weareth a crowne: neither both it endamage Nobilitéé, that he maketh his neste in ordure, for in time past Vaspasiane the Emperour also tooke tribute of urine, saying: That the savour of gainé did not stincke. Many small living thinges moreover have a prerogative in these armes, if so be they teach some destruction, otherwise -notes- G1 Beasts infamous in armes. G2 The Romaines saved by Geese.

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not to be admitted. In ye nûber of these be Connies, Wants, Frogges, Locustes, Mice, Serpents, Salyeges, Scolopenders, by whiche it is supposed (as Plinie saithe) that people have sometimes bene driven awaye, and Cities destroyed, and for the same causes also we wil very gladly graunt to them gnates, puneses, flies, and if they will botches, bleanes, biles, pestilence: for with these in time past was Egypt scurged under Pharao and Moses: and at this daye also they be accompted more Noble then other, which are garnished with ye Frenche pockes. G1 There be of thê also which set in their Shieldes, Swords, Daggers, Halberds, Ares, Hagbuttes, Towers, Castles, Ingins, Fiers, and many other instruments of homicide, and destructiô. Furthermore the ensignes of the Scythians was in time past

lightninge, of the Persians a bowe and quivers, of the Corallans, wheeles. Likewise emonge the Heathen Gods Jupiter choose lightning, Neptune the tripletoothed mace, Mars the Javeling, Bacchus the Speare wrapped in Bowes, and juye, Saturne the fieth. And every one of these badges of armes accordinge to the erpression of his cruelty, ravine, violence, manhooode, rashnesse, and other vertues of Nobilitéée, as the Herauldes doo appointe, are supposed some nobler then some. G2 And the tergates that want them and doo expresse milder things, as trées, flowers, starres, and suche like, as Apolloes harpe, Mercuries rodde, or be parted with the onely varietie of coloures, be much more latter, and lesse noble then the firste, because it is not thought that they have not ben gotten with any martial prowesse, or with any other skil of bloudshedde or death, yet it is a marveile to sée with what a foolishe wisdom these Herauldes of armes do play the Astronomers, Philosophers and devines in these masters, whilest they attribute the duskie and blacke colour unto Saturne, ascribing to it for that cause, constancie, silence, and patience: they will moreover that the blewe and asure coloure signifie faithe, or after the opinion of the Frenchemen jealousie Nn y - notes- G1 A noblenesse more thê beastly. G2 What is mente by the coloures in armes.

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makeinge Jupiter the ruler therof. In redde thei expounde wrath and revengement, for the Seigniourie of furieuse Mars. The yelow coloure of golde is dedicated to the sonne, and thei say, that it signifieth desire and mirth, for the price of his mettall, and for the most cleare shining of the sonne. They assigne purple and grene to Venus, and thei say that purple signifieth love taking pleasure in roseall coloure, but the Frenchemen woulde have it to importe subiltée of treason. Gréene by the consent of al men doth signifie hope, because when the fieldes ware gréene, men hope for fruit. The white colour is attributed to ye mone, which although it be simple without mixture, yet easilye taking al mixture, they wil that it signifie purenes, plainesse, aptnesse. Al the other mingled coloures they attribute to Mercurie, who as he is wandring and unconst t, so doo they declare the varietée of the minde. For ashie colour, as nighest to blacke, signifieth trouble of minde: carnation as of bloude letten, secrete greife of the minde, or hidden thought: but yelow, cleare, or darke, like leaves when they fall, and witheringe herbes, desperation and suspition. It shoulde be longe to rehearse the clatteringe toyes that they sayne of the humours, complexions, and the times of the yeare, of the monethes, and dayes, of the angles of the worlde and windes, of the signes, planets, plantes, stoanes, of

the Sacramentes and Mysteries of ye Churche: all drawe well neare the whole Apocalyps by force to these fables: and this is that Heroical Philosophy of the Heroical Heralds. G1 I would here have made an end of this matter, if I had not remembred that I had passed over the originall of the Heraldes, and therefore I thinke good to joygne it to this disconrse: Eneas Sylvius would have the Heralds to be so called of Heroes. Heroes were olde Souldiers: which alone ought to be Heralds, and so this dutche woorde Herald signifieth, that is to saye, an olde man in armes, or els an olde Souldier. But nowe a dayes certaine meane men, Embassadoures, and messengers -notes- G1 The Originall of Heraldes.

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sent to entreate of warre and peace, whiche never were Souldiers, have this office. But the Priviledges and the offices of Heraldes whiche were manye hundrethe yeares paste doo continewe until this daye. G1 Father Bacchus was their first creauncer, who, when he had coquered India, he created them with these woords: I doo now discharge you from the labours of warre, I will that you be called old Souldiers, and Heroes: your office shalbe to provide for the cómon weale, to chastice offenders: to praise good men, and from other duties ye shalbe frée in all places, and to what countrie soever ye shal come, Kinges will geve you meate, drinke, and clothe, you shalbe honoured of every man, Princes will presente you with giftes, and geve you their garmentes, let your woordes and déedes be one, you shall abhorre lies, you shall judge traitours, and pronounce them infamouse, which ill intreate women: it shalbe lawful for you to go thorow out al the world, and your passage and abidinge shalbe salfe. If any shall do injurie to you, or any one of you in woorde or déede, he shalbe stricken with a swoorde. Alexander the Great, a longe time after put to the priviledges of these Heroes, that they might weare Golde, Purple, Skarlet, and coate armour, and also beare armes, and royall badges in what coaste and countrie so ever they were. He willed moreover that if any had beaten or wronged them in woorde, that he should lose his goodes and his heade. In this wise Eneas declareth that Thucidides, Herodotus, Didymus, Megasthones, and Xenophon doo write the same. G2 Thirdly, Octavian Augustus when he had framed ye Romane Monarchie, he honored them with this law: What ever thou be, that shalte serve with us in Warres ten yeares space, so that thou shalt be.xl. yeares old, whether thou haste served on foote, or on horsebacke, hereafter be thou frée from warre, be thou Heroes and an olde Souldier: let no man forbidde thée the Citie, the streate, the Temple, lodging, and his

house: let noman laie any blame Nn iy -notes- G1 The creation of Herauldes by Bacchus. G2 A lawe made by Ocaviane Augustus for Herauldes.

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to thy charge, put any burdeine upon thée, and aske thée any monie: if thou shalte offende in any thinge, looke to be chastised by Cæsar, and nomanels, in all dishonestie that men shall committe, I will that thou be their judge and discloser, whether they shall be private men or officers: that which thou shalt saie and affirme for truthe, no man shall reprove for false, I will that al waies and places be frée and open to thée, thou shalte have autoritée to eate and drinke at the tables of Princes, thou shalte yearely have wages of the common treasure to finde thée, and thy householde: let her be preferred before other women, whiche thou shalte take to thy lawful wife: he whom thou shalte reprove, and cal infamouse, let him be wicked and infamouse, thou being Heroes shalte have autoritée to beare armes, badges, names and ornaments, which be convenable for a Kinge: do what thou wilt in every place and countrie where thou comest. If any shall do thée wronge, let his head be cut of. G1 Lastly Charles the Great, when he had translated the name of the Empire to the Germans, after the Saxons, and Lombardes were vanquished, beinge called Cæsar and Augustus, gave them this honoure, sayinge: My Souldiers ye shalbe called Heroes, the companions of Kinges, and judges of offences, live ye hereafter voide of labour, counsaile Kinges in the publike autoritée, reprove dishonest things, favour women, healpe orphans, let not Princes misse your counsaile, and aske of them meate, drinke, and monie: if any of them shal denie it, let him be unrenowmed and infamouse: if any shall do you injurie, let him knowe that he hath offended the Emperours Majestie: but ye shall forsee that ye distaine not so great an honour, and so great a priviledge, gotten by the great labour of warre with dronkenesse, railing, or with any other vice: to the ende that that which we have geve you for glory, redounde not to punishment, whiche we will forever reserve to be geven you by us, and our successours Emperours of Rome as often as ye shall transgresse. -notes- G1 The honoure which Charles the Greate gave to Herauldes.

Chapter 82: Of Physicke

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And this is the magnificence of the Herauldes, wherewith by auncient custome of times they repute themselves great men, because it is lawful for the, without punishment, to deprave the

woorthiest. Of Physicke. Cap.82. But now let us passe from warrefare, and nobilitéée to Phisicke, whiche also is a certaine Arte of manslaughter altogeather servill, although it presume to passe under the title of Philosophie, and above the knowledge of the lawe, doth séeke to have the nexte place to divinitée, wherefore there is a greate contention betwene Phisitions and Lawiers. For the Phisitions argue in this manner: Seinge that there be thrée kindes of goodes by order, of the Soule, Bodie, and of Fortune: the divine hath charge of the firste, the Phisition of the seconde, the Lawiers of the thirde, for this cause they will that the Phisitions have the midle place above the Lawiers, in so muche as the strength and healthe of the bodie is better then the riches of Fortune. G1 But there was a certaine Mayor of a Citie, whom I know not, that made an ende of this matter in variaunce, with a preatie and pleasant demaund. For he asked of them that were in strife, what usage and order was observed in caryinge men to the Galowes, whether wente before, and behinde the théefe or the Hangeman; And when they aunsweared that the théefe wente before, and the Hangeman nexte, he gave sentence, sayinge: the Lawiers then goo before, and the Phisitions come after: reproveinge in this manner their notable robberie, and rashe murders. But returne we to Phisicke, which hath many sectes: for there is one, which they call Rationall, or Sophifticall, or Dogmaticall, and this have Hippocrates, Diocles, Chrysippus, Caristinus, Paraxagoras, and Horosistratus followed, which Galene, a longe time after these, did approve: who following -notes- G1 The controversie of Phisitos and Lawiers; touchinge their preheminance is ended by the pleasant judgement of a certaine Mayor.

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Hippocrates more then others reduced the whole Arte of Phisicke to the knowledge of causes, and signes, to the qualités of thinges, and to divers plights and likinges of bodies. But because this secte hath to do about woords, rather then about the thinges themselves, I confesse it is not the meanest parte of naturall Philosophie, yet not very necessarie to cure the diseased, I will not saie hurtefull, as that whiche referreth mens saulftie and health to certaine wrested Sophismes, rather then to pure Medicines, with whiche diseases maie be cured: and busied in scholerlike Syllogismes, ignoraunt of desertes, wooddes, and gardens, dothe not knowe hearbes, and medecine: wherefore Serapion confessed that this Rational Phisicke belonged not to the Arte of healinge maladies. There is then an other secte of Phisicke altogether gainefull and servill, whereof Phisitions untill this daie have their name. For this cause they call it Operative,

that is workinge, deviding the same into Empericall, and Methodicall, hereof in this place we have to speake. Wherefore they call it Empericall, that is to saie, that consisteth in practice, of experimentes, the heades whereof were Serapion, Heraclides, and both the Apollonij: whom afterwarde of the Latines Marcus, Cato, C. Valgius, Pomponius, Leneus, Cafsius Foelix, Aruntius, Cornelius Celsus, Plinie, and many other followed. Of this Hierophilus the Chalcedonian, made afterwarde the Methodicall, that is, compendious to learne by, and by longe experience the mistresse of all thinges, reduced it to certaine rules, whiche afterwarde Asclepiades, Themistion, and Archigenes did approve with moste stronge argumentes: But Thesillus the Italian was he that brought it to perfection, who (as Varro saithe) disanulled all the opinions of them whiche were before him, and as it were with a certaine doggish madnesse enveighed against al the Phisitians of the time paste. After these very many barbarouse Philosophers of foreine nations wrote thereof, emonge whome the

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glorie of the Arabians encreased so muche, that to very many they seemed the first finders out of this Arte, and without doubt it semeth that they maie strive for it, if the woordes which they use grounded upon the Greeke and Latine, did not declare an other originall of this Arte. For this cause the volumes of Auicenna, Ràsis, and Auerrois have benne receaved in like autoritée with the bookes of Hippocrates, and Galene, and have gotten so great credite, that if one presume to heale an other without theire opinions, he semeth manifestly to endamage the common saultie of men. And altheugh these sectes of Phisitians be fewe, yet there is no lesse contention, and diversitée of opinions emonge them, then emonge the Philosophers. G1 For hire with what foolishe and vaine reasons they dispute of Sperme, whiche is the naturall humour where of all livinge thinges be engendred and fourmed; Pythagoras saide, that it is a skomme or froth of the profitableff bloudds, or els the profitableff superfluit e of meate. Plato said: that it was a rennyng domne of the marowe of the backebone, because theire backs and reynes doo ake, which unmeasurable use the acte of generation. Alcmeon affirmeth it to be a parte of ye braine, because the eies of them that fulfill the fleashly lustes, doo ake, whiche are partes of the braine. Democritus saith: that it is a thinge that cometh from all partes of the bodie, and Epicurus will that it be taken from the bodie and soule. Aristotle saithe, that it is a superhnt e of blouddie nourishment, whiche is laste of all digested in the members. Others thinke that it is bloudde boyled and made

white thorowe the heate of the stooness, moved onely by this reason, because they, whiche use the pleasures of love more then their force can endure, doo void droppes of bloude. Moreover Aristotle and Democritus saie, that the séede of a woman availeth nothinge to generation, and that thei void no séede, but a certaine particular sweate. Galene saith, that they void sperme, albeit O o -notes- G1 The opinions of philosophers touching the sperme.

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unperfect for generation, and that the séede of bothe, of the man and the woman doth make a living creature. But Aristotle will, that the bodies of livinge thinges be engendred firste of all of bloudde, and immediatly to be nourished, and that the naturall humoure is engendred of bloude: Hippocrates contrarywise saith, that the bodies of living creatures be first engendred of the foure humours. Many Arabians also have supposed, that perfecte livinge creatures may be engendred without the conjunction of male and female, and be brought forth without séede: and therefore they saide that the matrices were not necessarie but by accidente. But to entreate of the originall causes of diseases, Hippocrates placeth them in the breathe without the spirite. Hierophilus in the humours: Erasistratus in the bloudde of the Arteries, Asclepiades considereth them of the indivisible partes receaved into the invisible pores of the bodie. Alcmeon of the abundance or wante of the powers of the bodie. Diocles of the unequalitée of the bodily elementes, and fetchinge of the breath. Strato beleved that all diseases came onely of superfluitée, rawnesse of the stomake, and of the coription thereof. They likewise disagree in the alteration of the meate. For Hippocrates, Galene, and Auicenna, doo asfirme that the meate is digested in the stomake by heate. Erasistratus will that this be donne in the belly. Plistonius, and Paraxagoras saie, that it doth not onely digeste, but putrifie also: But whiche is more Auicenna, and his expositours, Gentiles, and James of Forline, not without a notable error doo teache that ordure is engendred in the stomake: Asclepiades and his followers doo suppose that meate is not digested, but is devided rawe thorowe out all the bodie, and furthermore they saie that the learning of all the ancientes is vaine, and superfluous. I speake not of ye judgementes of waters, not yet perfectly knowe of them, and the pawinges of the pulses not to be comprhended. Hippocrates moreover whom they worship

Chapter 83: Of Phisicke, that consisteth in practise

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for a God, hath not onely differed in many thinges from other, but also fallen into a foule erreure. For in his booke of the nature of a childe, he saith: A birde is engendred of the yolke of an egge, but he hath nourishmente and encreasinge of the white, that is in the egge: whiche Aristotle proveth to be false in his booke of livinge creatures, and in his booke of the generation of livinge creatures disputinge against Alcmeon, who was of Hippocrates opinion, he coucludeth thus: The originall of the birde is in the white: the meate commeth from the yolke thorowe the navell, to whiche opinion Plinie dothe also agréé, sayinge: the birde taketh his bodie of the white licour of the egge, whose meate is in the yolke. Is not that Aphorisme of Hippocrates false: A woman hath not the Goute, except her flowers faile: where as many women have the Goute, which have their flowers. Of Phisicke, that consisteth in practise. Cap.83. The whole Arte of Phisicke moreover is builden upon no other fundation, then upon false experimentes, and fortified with the light beléeffe of the Sicke, no lesse venemous then beneficiall, so that oftentimes, and well neare alwaies, there is more daunger in the Phisition, and the medicine, then in the sicknesse it selfe, which thing the very chieftest in this Arte doo fréely confesse, that is to witte, Hippocrates, sayinge: that this Arte is harde, and deceaveth the Phisition in proufe. And Auicen saithe: that oftentimes the faithe and hope of the patient towards the Phisition, and the medicine, is of more force then Phisicke togeather with the Phisition: and Galene affirmeth that a Medecine can hardly be founde, which maie healepe muche, and that at one very instant dothe not hurte in some thinge: and an other of them I wotte not who, saithe, the knowledge of Phisicke is pleasaunt, and of al other thinges, which consiste Oo y

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of Arte and rules, but the practise accordinge to Phificke is a chaunce. Lette adventurous sicke men nowe goo, and geve credite to perilous experimentes and to chaunce, but so pleasaunt (as Plinie saith) is every mans swéetnes of hope alone, that every one is beleved ye professeth him self a Phisition, whereas there is no greater daunger in any léésing. Hereof it commeth to passe that divers times health is there soughte, whéré death is, for he is thought the beste Phisition, whom the Apothecarie, which is partaker of his gaine, dothe commende, who practiseth decepte with him to beguile others, whose servauntes the Phisitian doth also binde unto him by givings them monie, whiche exercisinge the office of bawdes, and praysinge him doo preferre him to the pituous sicke men very excellent also is that Phisitian, whiche is clad in brave appaile,

having ringes on his fingers glimeringe with pretious stoanes, and whiche hath gotten autoritée, fame, and credence for havinge bene in farre countries, for havinge made longe pilgrimages, or for beinge of divers Religion(as a Jewe or a Marane,) for havinge a very effectuall unshamefastnes of face to deceave, and an obstinate manner of avannting with stiffe lies, that thes have great remedies. Which hath also won him ye credite of a learned man for standing alwaies in cotention, for havinge cōtinually in his mouth many wordes halfe Gréeke and barbarous; and for reckening up many names of their authours, and being in this maner instructed more th with a leaden gravitée, and as it were with a Souldiers boldnesse, to this Hiporcisie, he then taketh in hand to practise Phisicke. G1 First he dissteth the acke, he beholdeth ye water, he féeleth ye pulse, he looketh on the tonge, he gropeth ye fides, he looketh on the ordure, he wil knowe his maner of diet, and searcheth also if there be any things more secrete, as if by these he weigheth the Elementes, and as it were trieth in a balance the humours of the patiente, and lyeth a pace; afterwarde with a greate avaunting he prescribeth -notes- G1 The maner of Phisitions when they visite the sicke.

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him medicines, take pilles, be letten bloud, let clisters be made, let pitche clothes be made, let ointments be made, let plaisters be made, let brothes be geven him, let things be gev him to chawe, let gargarismes be made, let little bagges be made, let perfumes be made, let pleasant meat be geven him, let sirupes be geven him, let water be geven him, let triacle be gev him: and if the desease be not vehement, and the patient somewhat delicate he will provide for pleasaunte thinges, and with greate autoritée both commaunde that all suche thinges shoulde be donne whiche he thinketh acceptable and pleasaunt to women and effeminate men, and when he hath laide him upon a softe bedde, he endevoureth to bring him a sléepe with droppes of well water fallinge into a basen, sometime he minisheth the sicknesse with rubbinge, sweatinge, and cuppinge: sometime he restoreth the enfeobled sicke man with bathes, delicate meate, and with the chaunge of the aire: and that he maie be accompted of greate autoritée, and also be wondred at, observing howers he causeth natural alligations and bindinges to be tied about his necke, and dothe not minister medicines and drinkes but by the Mathematicall Ephimerides. They presume also to beare rule over the Apothecarie, and biddeth him to compownde al things in his presence, and maketh as though he chose the best drogues, although often times he cannot discerne

ye counterfait from the true, and knoweth not the things by their names. If the sicke parson be riche, or of greate authoritie, than to the ende that he may have more gayne and reputation, he prolangeth the disease asmuche as he maye, and doth not restore him to healthe but by little and little, albeit he can at ones drive awaye the disease with one medicine, and otherwhile he bringeth the man to extreame daunger of his life, encreasinge the disease with his medicines, to the ende that than he maye be sayde to have deliverd him from a most greavous and dangerous sicknesse. And if at any time a sicke man happen into his Oo iy

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handes, that is greevously sicke, and shall knowe that the disease is perillouse, and the ende therof uncertaine, then he créepeth in with these subtilties: with a cough countenance he prescribeth rules of diet, he commaundeth unaccustomed thinges, and forbiddeth him his ordinarye meats, he blameth that which is gev him, he threatneth him death, he promiseth him life, and demaundeth greate rewardes. If he doubteth of the ende, he counsaileth him to cal to together his companie and demaundeth a mate, that he maye cure the diseased with more suertie, or els, as oftentimes it commeth to passe; that he maye kill him more warely leaste that an other comming in place, who alone restoreth the sicke man to healthe, maye take from him his reputation, prayse, and gaine also. If any mishappe shall befall to the patiente, or els if contrary to his exspectation thorowe manifest ignoraunce he shal deprive him of his life, than he both colourably excuse himselfe in saying that it proceeded either of the strangling renning of ye reume, or of some other like sodaine accidente, and remediles chaunce, and he sharply rebuketh the disobedience of the patient, or the negligëce of the kéepers, he blameth them of his companie, or putteth the fault in the Apothecarie: and in this manner he maketh men beléeve, that no sicke man dieth but thorow his owne faulte, and that no man can be restored to healthe, but by the meanes of the Phisition. But wil also prove this to be true, that Phisitions moste commonlye be naught, and that with their owne testimonies. G1 For Peter of Appona, their attone maker saith that the Arte of Phisicke is ascribed to Mars, which is the hatefulest of all the Planetes and which is the authour of ingratitude, brawlinge, and of all iniquitée and naughtinesse. And therefore Phisitions for the moste parte be ill conditioned, aswell for the influence of Mars and Scorpio, as especially because, as he saith, they toke beginning of a vile and a barraine blocke, waringe afterwarde

prowde and spitefull, when they were well -notes- G1 The
Woordes of Peter of Appona

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stuffed, these be his woordes. He was taught perhaps by the example of Esculapius, whome the auncient fables doo recorde to have bene the firste finder out of Phisicke, begoten of the minde of Jupiter, and by the life of Sol sente downe on earthe. But Colsus confesseth, that he was a man, but received into the number of the Gods. Many other affirme that he was begot in fornicatio of a comely queane called Coronides, of whom oft times the Priestes in the Temple of Apollo tooke armorous delites, whichs faigned him to be sonne of theice God. All doubtles doo herein agrée, that this God Esculapius was so wicked, ye he néeded the lightning of Jupiter to chastice him, of wh Lactantius writeth in this wise to Constantine the Emperour: Esculapius also borne not without the wickednes of Apollo, what did he at any time worthy of divine honours, but that he healed Hippolitus? Surely be died honourably, because he deserved to be slaine with lightning by God: these be his woordes. But to tel the truth, Phisitions be the wickedest, the contentioust, the envioust, and the falsest men of al other. For al doo in such wise disagrée emonge themselves, that there is founde no Phisitiane, who, without exception, addition, or chaunge, dothe approve the medicine appointed by an other: but rather doth not speake il of them, aud sclaunder them, to the end that he may not séeme to be the better Phisition, if he that not speake amisse of the good counsaile of an other, or els not adde any thinge to them, whiche oftentimes also be too many, wherfore finally the envie and discorde of Phisitions is growen to a Proverbe. G1 For whatsoever one alloweth, the other skorneth, neither is there certaintée emonge them, but all their promises be vaine trifles, and mere lyes: for this cause when the common people will shewe any that lyeth shamefully, they saye to him: thou liest like a Phisition. And the greatest laboure of their wittes is occupied in this, that in divising new matters, the good woorkes of the auncientes may be neglected and -notes- G1 A proverbe

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dispised: thei hide also the smal knowledge that thei have, or they will not utter it, as though the reputation of the science were to teach noman, and so envyinge others do also disaointe out life of other mens goodnes. G1 They are moreover very superstitious, arrogaunte, of a naughty conscience, prowde, and covetouse, havinge alwayes this Proverbe in their mouthe, take,

whilst he féeleth greife, makinge also that so ake, whiche is whole, if they thinke it wil tourne them to profit, as we reade of Peter of Appona (whom they call theire attonemaker) who readinge Phisicke in Bononia was so covetous, and arrogaunte, G2 that goinge to anye place oute of the Citie to visite sicke parsons, woulde not be hired under fiftie ducates a daye; and beinge on a time sent for to Honorius then Pope, he covenanted to have foure hundreth ducates a hay. Pindarus saith also that Esculapius father of Phisicke was by Jupiter stricken with lightninge for a due deserte of covetousnes, bicause wickedly and to the damage of the common wealthe he had practised Phisicke. And if by anye chaunce the diseased shal happely recover in their hands, they rejoyce without measure, noman will be able to set fourth the glory of so great a miracle. They will say that he hath raised Lazarus from death, ye he gave him his life, that he is bound to thanke them that he is a live: and by and by, (attributing that to themselves, which bel geth onely onto God) they avaunt that they have drawen him out of hel, and say, that no rewarde can contervaile their deserte. Some of th have ben in such wise puffed up with pride, that thei suffered themselves to be worshipped for Gods, and caused themselves to be called Joues, as Menecrates the Syracusane Phisition, who is deade to have writen on a time to Agesilaus King of Sparta in these woordes: Menecrates Jupiter sendeth greeting to King Agesilaus, but Agesilaus, laughing prively at his folly, aunsweared in this wise: Agesilaus desireth health to Menecrates: But if any unhappy diseased parson die in ye hands of the Phisitias, -notes- G1 A proverbe. G2 A deare Phisitian.

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whiche oftentimes chaunceth, than they put the sanite to the weakenes of nature, to the extremitée of the sicknes, or to the unrulinesse of the patiente, and that the remedies of theire Arte both not extende to this secrete of cruel nature, and that they be Phisitians, not Gods, that they can heale the curable, but not to restoare the deade to life, and that thei cannot minister nothing to the sicke, but what experience hathe taught them, and with these woordes also they be high minded in unprosperous chaces, and moreover thei accused them that died, of disorder, and there with al they wilbe payde, when with their receiptes thei have killed them, which without them might have lived, spoylinge the sicke at one instaunte of theire fame, monie, healthe and life, having in the meane while a saife conscience: aswell because theire erreure, (as Socrates saithe) is covered in the earth, as especially because the countrie of the dead is irremeable, that they cannot retourne, which they deceiving with

vaine woordes, and infecting with noysome medicines, do deprive of life before their time leaste that they accuse them of extortion, and murder. Furthermore Phisitians oftentimes be contagious, and stinking by reason of urine, and ordure, beessed, and besheten, and filthier then midwives, having all their senses infected, while it that with their eies they behold most filthy and stinking thinges, with their eyes and nose they receive the belking of ficke men, their fartinge, their breathinge, blowinge, and stinckinge of their breathe, they taste firste with their lippes and tounge, blacke and deadly drinckes, with their handes they stirre ordure and excrementes, and daye and nighte they have in their fantasie, the ouglie images and ghosts of the sicke, and innumerable murders doo trouble their conscience; and finally all their studie, talke, reason, communication, minde, and wit, is conversaunte aboute nothinge but naughtie, filthye, and lothsome thinges, and horrible kindes of deathe and diseases: and all their Pp

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exercise is in stincking and filthie places, occupied in vile cares, and uncleane skill, for infamous gayne sake they alwayes stande about sicke mennes takeses and pispots, and like the lapwinge a filthy birde, doo builde their neste of mannes ordure. Doo you not daylie see howe they goo about the Citie with ringed fingers, and dirtie gownes, with a sadde countenance, and alwayes pale, and with a quicke pace, for hope of veray vile gayne, renne from one Apothecaries shoppe to an other, seekinge and begging, if in any place a man wil offer them urine, or a boll of ordure to looke upon, and as the hooded vultures are beste nosed about deade bodies, so these men, are best nosed of all about excrementes: which they say: Hippocrates was wont also to taste, that thereby he might the better perceive the nature of the sicknesse: whiche thinge also many doo attribute to Esculapius: who for this cause was of Aristophanes called Scatophagos, in whiche words they be signified, whiche feede upon the superfluités of meates, whiche name afterwards was derived to all Phisitians, in suche wise, that wee call them Scatophagians and Scatomanterers, that is, ordure eaters, and lookers on ordure. For this cause Scatomancie, Oromancie, Drymimancie, be called the divinations or Prognostications of Phisitians, gathered by ordures and urines. Wherefore emonge many nations, these servile Phisitians were in time paste reputed infamous, and more then that, (as Seneca testifieth) it was accompted a very greate infamie to seeke the service of a Phisition, and at this day also, many people doo exclude Phisitians, Midwives, and executioners from their tables and bankets, or els they geve them meate and

drinke in dishes, and cuppes aparte from the other: wherefore a man maye here have indignation againste that detestable custome of many Princes, which allowe, these pestilente menne not onely to come to their bedde side in the morninge, but to their tables also, beinge infected with the dayly visiting of the sicke, and with the

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fresh vapours of pestilence, and that more is, if one bids a Phisition to a feast, whilst he is at dinner, he wil talke of nothinge but of ordures, urines, sweatinges, corrupted bloude, vomitinge, and of the flowers, and will entreate of the fallinge sicknesse, of leprosie, of botches, of scabbes, and of the plague, and with the filthines of his communication, he will cause al men de to lothe the banquet, well furnished with veray daintie dishes. Use also a Phisition, in civill consultations, and ye shall finde noman more fonde and foolish then he, and that perhappes aswell because the doctrine of Phisitions (as their reconciler saith) consisteth not on vertues, nor good conditios, as especially, because (as the same saith) every Phisitio, which is honeste by nature, oughte to be ill conditioned, and I knowe, that in many cities, it is provided by publike decrees and ordinaunces, that Phisitions maye not be received into counsaile, nor beare office, peradventure not so much because they be foolish, vayne, and stubborne, as because they be alwayes uncleane, and so contagious by reason of the continuall handlinge of sickemen, and ordure, that they doo not onely infecte them whiche approach neare to them, but the seates also, and likewise the marble stoanes as Lucilius preatellie hath writ of a certaine Phisition in a gréeke Epigramme, translated into latine by Ausonius, and may thus be inglished. Alcon, in Phisicke skilde, laste day did touche The signe of Ioue, and though he marble were, By him he wronge enduerde. Beholde to daye From auncient temple out he borne is Although a stoane and eke a God he be. But when they assemble their colledge together to trie out that, whiche the diseased hathe pissed or shiten the nighte before, and as it were the judges of the Lacedemonians called Ephorito give sentence of life and death, it is a marveilous thinge, but much more to be lamented with how many miserable altercations without any Pp y

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judge they than doo stande as contention aboute the sickes mannes bedde, as though they have benne hired not to cure, but to dispute, and that the diseased, to whome (accordings to the Gréeke verse of Menander, whiche in Englishe is: The bablinge Phisition is as it were a sicknes to the diseased) well

neare al communication is grevous, hathe more néede of their reasoninge, then of their Phisicke, and when they have like schollers cited certayne Aphorismes, for an ostentation, whiche onely they have readye at all times for everye pourpose, and called upon Hyppocrates, Galene, Auicen, Rafis, Auerrois, their Reconciler, and other of their Goddes, whose names and titles serve them in stéede of learning to purchase credit, and reputation of knowledge emonge the ignoraunte people, they have for a space benne at daggers drawinge touchinge the causes, signes, dispositions, humours, and critical dayes, but without discussinge their controversie, at the length, they conclude with a very selender ordinaunce, concerninge the applying of the remedie, which ought to be the heade and taylor of all the matter: and as there is a mutuall enmitée emongest them, none of them beinge willinge to make their secretes common (as thei terme it) to their enviers, as if they shoulde lose that whiche they have taught unto others, they have recourse to the common methede, whiche if it disapointe them, they repayre to practise, as to the holy anker, to the ende, that whom reason restoreth not, rashnesse maye further, sayeing: that it is better to prove a doubtfull helpe, then none at all: or els leave the diseased when they cannot helpe him, and that continuall féeblesse (as Ecclesiasticus saith) dothe gréeve them: sayeing that Hyppocrates forebadde medicines to be given to desperat parsons: or if they be somewhat religieuse, they referre the disease to some saincte, they appoint ye last receipt of al which is this. Take a notarie, and seven witnesses, put there to a Priest with holy water and oile, asmuch as is néedefull, and leave

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thy house in order, for thou must die. G1 For this cause Rasis, who doubtlesse not onely knewe the foolishhe beliefe of the sicke, but also the contentious ignorance of the Phisitions, providing not unwisely for bothe, that is to saie, for the patiente and the Phisition, counsaileth in his Aphorismes, that one Phisition alone ought to be chosen: because, saith he, one mans errour causeth no great infamie: and the profite whiche one man doth to the diseased, is commended: but he that shall use very many Phisitions, incurreth into an excéedinge greate errour: there be the woordes of Rasis. That aucient inscription of a tombe both witnesse this: Many Phisitions slewe him: and that Gréekishe Proverbe: The accesse of many Phisitions killed the diseased: That sayinge also of Adriane the Emperoure lyinge at the pointe of death: The rable of Phisitions hath destroyed the Prince. Wherefore there is no co saile more profitable for the preserveringe

of life and health, then to abstaine from Phisitions. For thanke God for the health of bodée, and not the Phisitions, and for this cause, Asa Kinge of Juda was rebuked by the Prophete of the Lorde, because in his sickenes he sought not ye Lorde, but trusted in the Phisitions Arte: to whose counsailes they whiche geve credence, wil never be whole: for there is no life more miserable then that, whiche is guided under the hope of their healye. I put the case that the Phisitions knowe, and I would to God they knew al the vertues and operations of the Elementes, rootes, hearbes, flowers, fruites, séedes, of livinge creatures also and minerals, and of all thinges, whiche nature the mother of them hath brought foorth, yet they cannot with all these vertues not onely make man immortall, but whiche is lefte, not alwaies cure him that is sicke of every lighte disease. O how often hath not ye medecine prevailed, which should have preuailed, and whiche should purge, hath not purged: how often hath the diseased fallen sicke, and gonne to Phisicke eftsones, and at the lghth after many troubles, and nsbp;Pp iy -notes- G1 The Wicked coüsaile of Rasis.

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and greate expences, either than, or shortly after, even in the presence of Phisitions, he must die. What confidence shoulde we than have in Phisitions, if (as Hippocrates him selfe saithe) their experience be uncertaine. What certaine thinge can Phisitions promesse, if that be true which Plinie writeth, that no Arte is more unconstante then Phisicke, nor whiche oftener is chaunged. There were many nations in time paste and at this daie are, which live without Phisitions, which notwithstandinge we see lustie, when they are at the pittes brincke, and to live above a hundreth yeares: contrarywise that these nice people, whiche live with the labour and promises of Phisitions, for the most parte, doo ware olde, and die in the flower of their yeares: and which is more, that the Phisitions themselves are sicke, more than other me, and almost continually, and die before their naturall time. For this cause that Lacedemonian made aunswere to one that saide unto him, hast thou no sicknesse: no, because I doo not use the Phisition, and he replyinge againe, thou arte an old man, answered he, because I never used the Phisition, shewing that there is no other waie more certaine for healthe and olde age, then to be without Phisitions: But if a man saie, that many have benne recovered by the meanes of Phisitions, we will answeare him contrarywise that many have died, whom Phisicke hath nothing profited, and we will laie to his reproche that verset of Ausonius sayinge: By fatall chaunce he did escape, and not by Phisickes healpe. For in time paste the Arcadians did

not use Medecines, but(as Plinie saithe) they used milke of the springe time, because than, more then at any other season, hearbes are full of juyce, and the fruitefullest fieldes served for Medecines: but before the rest they choose cowes milke, because they eate all kinde of hearbes. The Lacedemonians also, the Babylonians, the Egyptians, and the Portingals(as Herodotus

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and Strabo testifie)refused all Phisitions: and they brought them that were sicke into the market place, and into the streates, to the ende that they, whiche were attached with the like sicknesse, and had escaped, or knewe an other to have escaped, might counsaile them with the remedies which they have proved upon themselves: supposinge (whiche Cornelius Celfus both also affirme) that there is nothing more availeable to the trade of Phisicke then experience, wherein it is manifestly séene, that the beste learned men have benne oftentimes overcome by an olde wife of the Countrie, and shée with one roote or hearbe alone, hath atchieved suche thinges, as the beste Phisitions of all, coulde not doo with all their pretiouse Medecines, done exactly with studie and diligence. For whilest they go about to cure diseases with intricate and monstrous mixtures (whereas nature hath broughte forth so many plaine remedies, which should suffice) confounding them by a copounde collinge of divers thinges, they be leade rather by conjecture, then by cause, or reason, and make the whole Arte of Phisicke nothinge els but chaunce and conjecture. But this knowinge the force and qualitée of one plaine medecine, both cure harde diseases with sounde and approved vertues of nature. They on the other side, thorow pretious thinges brought front the farthest partes of India, or from the Gades, doo promisse and sell health to others: perswadinge them that nothinge els but thinges of great price can helpe. Nature doth not onely promisse, but also restore healthe with our owne countrie hearbes very easie to finde, and little esteemed, which every man maie lightly have growyng in his gardeine. Furthermore these with a presumptuous rashenesse, and bablinge gaiely set foorthe, havinge learned it out of deceitpfull bookes, and painted Codicils, use the hardest trade of Phisicke to gaine by. This havinge behelde and learned all the plantes growinge in the earthe, and fieldes, their colours, formes, savours, smellinges, and

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diversitées, and proved also of what vertue they be in sickenesses, and other chaunces, dothe without rewarde geve to every man undoubted remedies. The chieftest Phisitions also

confesse, that they have learned many moste excellent remedies of women, and woorthis to be put in their bookes, and as it were, singular thinges lefte to the posteritée, as that Medecine whiche Auicen comendeth taught him by a woman against the head ache. But if it be true that the medecine, which ought to bringe a temperature of health, both consist in the proportion and temperature of thinges togeather aswel emonge themselves, as especially also with the quantities of the bodie, whereunto they be attributed, and this hath bene a moste diligent care in proportioninge, and temperinge Medecines, by juste and harmonically weightes, leauinge these to the posteritée, to be proportioned to diseased mens bodies, what presumption, and sawcinesse is this not onely to alter these thinges, but to put to them also, or utterly to despise or not to know them? Whereof it cometh to passe, that like as the juste temperature of Medecine oughte to bringe health, so the disagreement thereof bringeth griefe, feare, sharpnesse of sicknesse, and otherwhile death, and therefore an olde wife of the country, dothe more faulsy cure with a Medecine made with one, or twoo hearbes of the gardeine, with ye worke of nature, then that Phisition with his monstrous, and sumptuous receiptes more with a doubtfull conjecture. There have bene in time paste many and moste excellent Philosophers and Phisitions of that opinion, that is to saie, that we shoulde not practise Phisicke but with very simple thinges. For this cause searchinge out and provinge the forces of simples, they have lefte to us, which come after, notable bookes, as that whiche Chrysippus wrote of the Colewortes, Pythagoras of the hearbe Squilla, Marchion of the Radishe, Diocles of the Kape, Phantias of the Nettle, Apuleius of Betaine, and many other auncientes of other thinges.

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these Phisitions of shoppes doo not onely passe upon them, but also laugh them to skorne, callinge them simple men whiche studie to knowe simples. I therefore dissuade no man not onely to aske counsaile of these Phisitions, but also to follow their steppes, them I meane, which cure by simples. But I aduise them to flée and bannishe awaie these keepers of shoppes no otherwise then Inchaunters, and Witches, whiche with their monstrous confections make marchaundise of our infirmitées, and caste lottes for our life. For sithens it is necessarie that compounde Medecines be made of many sundrie and contrary kindes, it is impossible or at leastwise very difficulte for the Phisition to appointe any certaintée in them, but by opinion alone, supposall, and conjecture: and sithens there be oftentimes innumerable things, every of which by him self semeth to be of

sufficient strength and vertue, against any griefe: The Phisitio maketh a hochpot of such things, as happe, and channce, shall then presente to his memorie, or els whereunto he shalbe inclined by any other inward or hidden instincte. Whereof it cometh to passe, that that compounde Medecine taketh vertue, and effct, not so much from the power of the simples whiche go into it, as from the happie or unhappie intent of the Phisition, as farre as he is induced with a certaine hidden influence, either naturall, or celestially, or Devilishe, or adventurous rather to choose these then other. And this is that, whiche is commonly saide, and they themselves doo confesse that one Phisition hath better lucke then an ather, and very oftentimes the ignoraunt is happier then the learned. But whiche is more, I have séene, and knowne a Phisition a man Singularlie learned so unhappie, that of many sicke parsons very few or none escaped alive out of his hands. I knewe also an other scarsly a smatterer in learninge, whiche happely healed well neare all his patientes, and many also which were left by others as paste hope of resoverie. I remember also that I have reade of a Phisitio, and nsbp; Qq

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into whose handes, what noble men and potentates soever had chaunced, escaped, and all the commons, and rude sorte perished, or were in great daunger. Wherefore it is now an easie thinge to perceave that this shoppe Phisicke, wherein the fortune of the Phisition can do more then learninge, is altogeather or for the moste parte deinatorie, and therefore woorthie to be banished farre of, and condemned as venemous, and murderous. Wherefore the Romans, in time paste nder Cato the Cesoure, banished all Phisitions out of Rome and al Italie, hating their mortal lies, and crueltie, that is to witte, because thei slewe many more, then they healed: also because thei, being very well skilled in makinge poisons, mighte easely be moved with hatred, ambition, or gaine, to minister poyson in stéede of Medecine, and when they have agreed for a summe of monie they sell mens lives: as the Phisition of Pyrrhus did, whether he were Timocaris, (as Gellius writeth) or Niceas, as some other recompte, who promised Fabritius, that he woulde kill his Master with a Medecine: whiche mischievous acte Fabritius detestinge, advertised Pyrrhus by a letter, albeit he was his enemy, that he should beware of the Phisition, of whome Claudian speaketh in this manner: The Romans ever hated have the workers of all ill: Fabricius him to Pyrrhus sente, that promise made to kill With poyson rancke his master, in detestinge his entent, Whom with fierce fight he did assaile and not about he wente To ende the warre through cursed deede of servaunt ----- After the

same facion Cato in Plinie writeth to his sonne of the Gréeke Phisitions, sayinge: they have sworne emonge themselves to kill all the Barbarians with Phisicke,

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but they will doo this for recompence to the ende that they maie be in credite, and easely atchieve their wicked purpose. And shortly after he addeth, whereof arise many deceptes in Testamentes, and advoutries also in the houses of Princes, as that of Eudemus was evident in Livia the wife of Drusus the Emperoure: these be the woordes of Plinie. Socrates also in Plato would not that there should be many Phisitions in a Citie. And nowe a daies also it should be profitable for the common wealth, to have very fewe Phisitions or none at all, and that there were a lawe to punishe the mortall mischiefe, aswell of their ignoraunce, as negligence. For it a deadly offence, and it maketh no matter, whether thorow wante of knowledge, or negligence, folly, or malice, uncarefully, or diligently, the Phisitio in stéede of medecine, hath ministred poyson, and brought man in daunger of his life, and that the Phisition shoulde not (as Plinie saith) escape cleare without punishment, for killinge of a man. Which truly to them, is one selfe and common honour with the hangman, that is to saie, to kill menne and to be recompenced therefore: and these men and none els be rewarded for murder, for which the law hath appointed a punishment to all other men, and hath pardoned and forgiven none. G1 Yet this difference there is, that the Hangeman or Executioner, killeth not the malefactours but accordinge to the sentence of the Judge, but the Phisition againste all judgement slayeth also the giltlesse. Wherefore not unavaileably the ordinaunces of the Popes, doo forbidde the Clergie to practise Phisicke, for somuche as the Arte of Phisicke is so blouddie a thinge, that if it be lawfull for Priestes and the Clergie to plaie the Phisitions, they maie also plaie the Hangemen. And that is to be thought wisely donne of Portius in time paste when he forbadde the Phisitions, aswell because they alwaies gaine the fame of this Science with some straungnes, as especially because whilst that they bringing no newe thing, are Qq y -notes- G1 Difference betwene a Hangman, and a Phisition.

Chapter 84: Of the Pothecaries Arte

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ashamed to treade in other mens steppes, prove experimentes by killing this man and that man, and learne their Arte with our daungers, wherewith they gaine by our life, and prolonge mens diseases, which might be cured in a very short space, and

oftentimes thei encrease it for greater gaine: Wherefore the Egyptians providinge for this deceipte, appointed that the Phisitions should cure the bodies of the diseased within thrée daies to the daunger of the sicke, and after thrée daies to their owne perill. Of the Pothecaries Arte. Cap.84. They call also Potecaries and Medecine makers theire Cookes, whose titles (as ye Proverbe is) have remedies, and their boxes, poyson, or (as Homer singeth) Of mingled Medecines many are holsome, and many noysome, with the which when they wil not doo us any hurte they enforce us to buye our death with a great summe of monie: whilst they ministring to him one thing for an other, or els makeinge a Medecine of rotten, stale, and mouldie drogues doo oftentimes geve a deadly drinke, in stéede of a holsome Medecine, whilst that they buye plaisters made longe before, collyries, oyntments, lectuaries, and other Medecines, made of the refuse and filth of spices, and to no other ende but for the gaine of theire shoppes, and not knowinge to make a difference betwene al these thinges, they beleve the rude marchautes corruptinge all thinges with deceiptes, and sophistications. I could here declare theire damnable discordes of the knowledge of simple Medecines which they use, and their errours aboute the names of things that appertaine to Phisicke misunderstood by them, and most wickedly used, the which beinge very many, Nicholas Leonicens hath declared in a large volume. I let to speake of the monstrous confections, and mixtures of many and straunge thinges, with the which whilst they confounding all thinges wil perswade

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us that they will make a Medecine which agreeth with every nature: as they have determined of ye making of triakle, of the fable of Tyrus, and of that lectuarie of Mithridates, nothing els is made but that poetical Chaos: A rude and undisposed heape, and nothinge els but even: A heavy lumpe and clotted clod, of seedes together driven. Of thinges at strife emonge themselves, for wante of order due: Wherein onebody hote and colde, and moyst and drie renewe A combrous fight, ----- But be it, that there have bene certaine profitable medicines made and devised by the ancient Phisitions, which we maye receive as thinges proved, yet they differ farre from that true methode, and condemned by the Phisitios themselves enforced through theire owne conscience so to doo, and altogeather rejected of Plinie, of Theophraste, of Plutarch, and Hippocrates, Galene, Dioscorides, Eristratus, Celsus, Scribonius, Auicenna whose woordes it were too tedious to write in this place: and not onely by these ancients, but also of many Phisitios of fresher memorie, emonge

which Arnolde as Villanova saith in his Aphorismes: where simples maye easily be had it is deceipte to use compawndes. But now a daies thei dispising altogether and not knowing simples, no receiptes be made but by these two famous Pillers of Potecaries, and treasure of spicers, painted Antidotaries, and golden titles of Mesue and Nicholas, and herof it commeth to passe, that whilest these Phisitions attendinge their owne leisure doo put the lives of men in the Potecaries handes: and they without learninge, and without knowledge geving credit to ignoraunt marchauntes for the availe of their shop doo mingle thinges togeather, and muche more daunger commeth of the medicine then of the disease. But let us Qq iy

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discourse a little of the falsification of pretious thinges that serve for medicine which oftentimes be counterfaieted with so muche deceipte, that they deceive also experte and wise men: and it shoulde be muche available to the good state of men and the common wealth utterly to forbidde all straunge and foreine medicines, whiche moreover with so greate a price have benne broughte into the realme by théevishe marchauntes to the damage of the common wealthe, and to abate the Phisitions pride, and to hold the Apotecaries noses at the grindstone, and to prescribe them a lawe, such a one, as Nero (at that time when he governed well) is reade in time paste to have made in Rome, where with they were compelled to use onely such medicinable thinges, as our climate broughte foorth, for asmuche as these doo better agréé to the nature of everye of us, they be also muche more fresher, better chosen, and maye be had with lesse difficultie and expence, and with lesse daunger then the foreine, whiche for the most parte be suspected bicause thei be very oftentimes falsified, co terfeited, or resused, or kept too close in the ship, or weate in ye pompe, or rotten thorow age, or not gathered in due season and place, whereof oftentimes greate daunger is like to ensue, for coloquintida not ripe, draweth out bloud and killeth: and that which groweth alone, and by it self, is poyson. Semblably Agaricke masculine is deadly, and that whiche is olde is perilous, Scamonie is altogeather falsified, and like wise the earthe called Lemnie, and the faithfulnessse of seales is worne awaye. Nowe I beséeche you what néede we use these foreine things, if our cuntrye bringe foorth the same thinges, or of like vertue: Is it not a great folly to go rather to India, for that which we have at home: supposinge that our cuntrye and sea is not sufficient: and preferring foreine things before them of our coutrie, sumptuous before thrifty, and difficult and brought even from the fardest partes of the worlde,

before them ye maye easily be had. Cannot the Splene be cured without

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Armoniacke, nor the liver without saunders: What if we wante Bdelium, cannot the gréefes of the entrayles be healed maye not the heade be cured without muske and amber? nor the stomake without masticke and corall? If these straunge medicines were covenable to our bodies, without doubte nature whiche provideth for all thinges shoulde have brought to passe, that they should also grow abundantly with us. Did not our forefathers live without them and more healthfully? These then be the trifles of sluggish Phisitions, whiche séeke not to know our medicinable things, and the inventions of ye Apotecaries which séeke not for the common saftie, but for the profit of their trade, makinge us beleve that all thinges of greate price can helpe us and none els, whom Jeremie doth therefore reprove: Is there no rosen in Galaad, or is there founde no Phisition? Nature bringeth forth and tempeth her hearbes in every Countrie, Region, Nation, Climate, Aire, and Age: we graunte that is true, and that some things have more vertue in one place and time th in an other, notwithstanding they worke the same effectes in every time and climate, accordinge to the proper temperature of men, admit that those rare and pretious things be of greater force then our hearbes: but we ought to beleve that thei are not holsome, but for the men of that climate, for whom they are created and brought forth. But there are moreover the ravines of the Phisitions which perswade us that certaine monstrous medicines, and differinge from the use of Phisicke be muche available, and that without them we cannot be in health provinge their fayned divises with the destructio of miserable menne. For this cause thei put in medicines, Vipers, Serpents, and al venomous Wormes, and if they wante remedies, thei put mans greace in oyntementes, and with a gréeuous offence of nature they geve men mans flesh to eate, preserved in spices whiche they call Mummia.

Chapter 85: Of Surgerie

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Of Surgerie. Cap. 85, SURgerie is not yet spoken of, which is an other parte of Phisicke, that cureth the diseases of the body which are in the fleshe the practises whereof be apparante and sure remedies, for the counsailes of other Phisitions be uncerfaine. The Surgeons sée and féele what thei do, and accordinge as néede requireth they chaunge, laye to, and take

away: this among all the Artes of Phisicke was the firste that came in use. For when men in time pasts made warres amonge themselves: and wounded one an other, they beganne to seeke remedies to heale their woundes. For they beleved that one man coulde cure the woundes that an other had geven. But they supposed that other infirmities, and paynes of the inwarde partes as engendred thorowe the anger of the Goddes were not to be cured with naturall vertues. The first inventoure then of Surgerie was Apis Kinge of Egypte, or as Clement of Alexandria wil, one more ancient then he called Mizria sonne of Caine, nephew of greate Noe. But Esculapius was the firste that wrote of Surgerye, Afterwarde Pythagoras, Empedocles, Parmenides, Democritus, Chiron, and Peon were excellent therein. Plinie saith that the firste whiche practised it in Rome was one Archagatus of Peloponefus, and that for the crueltie of cuttinge and searinge, he was commonly called a wounde maker, and that the name passed afterwater to executioner, and finally that men waxed altogether wery of the Arte and difaualled it. Surgerie then is famous for the autorité of excellent men nolesse then if they were the doinges of other Phisitions, but infamons for the filthines of poysonons matter and bloudy crueltée.

Chapter 86: Of the Anotomist Arte - Chapter 87: Of the Crafte or Science of cuttinge baute beastes

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Of the Anotomist Arte, or cuttinge of mohns by Phisitions. Cap. 86. YEt Anatomie doth surmount this Arte in cruelty an open bocherie of Phisitions and Surgeons, wherby they have with moste cruel torments dismembred the malefactours that were condemned to dye openly, sometimes alive, and breathing. But nowe a dayes become somewhat more gentle for the reverence of Christian, firste slayinge the man with their owne hands, or of the hangman, With this crueltie they afterwarde, cut open the lifes bodye, and tearing about the mans bodye doo searche, and consider the placing, order, measure, worke, nature, and secretes of every member, to learne thereby howe and in what places they shoulde cure with this cruell diligence nolesse wicked, then horrible and abhominable spectacle. Of the Crafte or Science of cuttinge baute beastes. Cap. 87. There is moreover an other practise of Phisicke that is called cuttinge of cattal or beasetes as which healeth the the diseases of baute beastes muche more certain and profitable then the other invented as it is sayde, by Chiron, and made famous by Calumetta, Cato, Varro, Pelagonius, and Vegetius moste worthy writers. Yet these ringed Phisitions doo not onely accompte it a shame for them, but also be altogether ignoraunte thereof and dispise thesame,

they are very nice, and as it were the laywinge be delited with nothing but mans ordure. Wherefore if any man aske them a medicine for his Ass or Oxe, he shall immediately receive displeasure instéede of a remedie: as ye it were their dutie not onely to cure men, but other living creatures also, especially them which be profitable unto menne for whiche consideration Alphonsus Rr

Chapter 88: Of Dietinge Phisicke

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Kinge of Aragon in time paste hired two very cuninge Doctours of Phisicke with great stipende, for horses and Dogges, and commaunded them that they shoulde with al diligente search, but what remedies, and what maner of curinge did agréé to al the infirmities of beasts, which they doing, made a very profitable booke of these things. John Ruel of Paris, did the like of late yeares a man very wel learned in b the tonges, and a notable Philosopher, who gathered a piked volume of the diseases of Horses, and their remedies, out of most auncient Authours, as Apsirchus, Hierocles, Theomestus, Pelagonius, Anatolius, Tiberaus, Eumelius, Archedamus, Hippocrates, Hemerius, Africanus, and out of Emilius the Spaniard, and Litorius Bothauetanus, profitable to al horseleaches with the great commoditie of the common weale. Of Dietinge Phisicke. Cap.88. THat parte of Phisicke whiche cureth by diete, is yet remayninge, wherein Asclepiades before others was chiefe, who havinge for the moste parte taken away the use of receites, reduced the whole Arte of Phificke, to the order of féeding, to the quantité, and nature of meates, and to the seasoninge of them, from whom other Phisitions doo not altogeather disagree, but in this maner supposing that one standeth in neede of an other, féedinge sometimes of medicines, and the same likewise of the order and measure of féedinge: for this canse they commaunde, forbid, refuse, and blame meates and drinkes, whiche God hath created, and prescribe them rules of diete, not able to be observed : and what meates they will not have others to taste, themselves devoure as pigges doo acornes: and the rules which they prescribe to others thei firste of al transgresse themselves not so muche of negligence as of a set pourpose. For if they were bound to live accordinge to these their piosinge décrées, they shoulde greatly empaire their healt: and if they permitted the

Chapter 89: Of Coquerie

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diseased, to live according to the lawes of nature, as they live, their purse would feel the smart thereof. Of these dietes speaketh Ambrose in this manner: The preceptes of Phisicke are contrary to the divine state, which drawe men backe from fastinge, they suffer men not to watch, they withdrawe men from settinge of the murderous meditation: and so he that putteth himself into the handes of the Phisition, abandoneth himself. And Raruarte writing upon Cantica, saith: Hippocrates and Socrates teache to save soules in this worlde: Christe and his disciples to destroye them, which Master of these then wil ye folowe: He maketh himself manifest that reasoneth, this hurteth the eyes, this the heade, this the stomake: all manner of pulse is windy, chéese, oppresseth the stomake, milke hurteth the heade, the breast broketh not drinking of water: whereof this commeth to passe, that thou canste fearflye find any thing to eate in whole rivers, fields, gardens, and cellars. But put the case that these woordes of Ambrose and Bernarde be spoken to Monckes and to no men els, whiche peradventure ought not to have so great regarde of their health as of their profession; And it is not unfitting, that civil men together with ye regarde of their health should be delighted also with varietye and daintines of fare, and meates, the firste Phisicke that cureth by diete doth promise, the seconde Coquerie doth performe, whiche is the knowledge to dresse meates and drinckes. Wherefore Plato calleth this the flatteresse of Phisicke, and many accompte it part of dietinge Phisicke: albeit Plinie, Seneca, and the residewe of the scole of Phisitions doo confesse ye divers diseases are engendred thorow the varietie of deintie meates. Of Coquerie. Cap.89. COquerie is very profitable, and honest, if so be that it passe not the boundes of discreation. And this consideration also hath moned excellent and moste continent men, that they were not ashamed to write of Rr y

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Coquerie and seasoninge of meates. Of the Greekes Paritaleori, Mithecus, Espiritus, Lophon, Egesippus, Pazamus, Jipenetus, Heraclides the Syracusane, Tindaricus, the Sycronean, Symonactes of Chios, and Glancus, the Locrenian, of the Romanas Cato, Vitro, Columella, Apicus, and of their late yeares Platina. But the Asians were alwayes in theis thinges so luscious and intemperat, that their name passed into the surname of garmands and gluttons, which thereof we call Asotes: From hence as Titus Lianis receipteth; after the victorie of Asia foreine superfluitée entred into the citie of Rome: and it was the firste time that b kets began to be prepared with greater diligence and coste, then before: then the cooke whiche the auntientes helde

for a moste vile slave began to be esteemed, used and prised, and comminge out of the kitchin altogeather bathed in brothe, besmered with sotte, with pottes, platters, pestle, mortar, and spit entreth into the scholes, and that which firste was vile service, began to be accompted an honourable Arte : all whose dutie is to geae from all partes delicate dishes, and in all plates to s eke out divers kindes of meates to fatine greedy gluttoni, many of which sorte Gellius reciteth out of Varro, that is to saie, the pecocke of Samos, the Woodcocke of Phrigia, the Cranes of Malta, the Goate of Ambracia, the Tunic of Chalcedoran, the Lamprey of Tartesia, the Fish Asinellus of Pessiihus, the Oysters of Tasencum, the Scaloppe of Chios, the Fish of Helops of Rhodes, the Golonte of Calicia, the Nuttes of Tasia, the Dates of Egypte, the cheltens of Spanie, all which divers of eating have ben founde out for the unsatiable taking form of excesse and superfluttée. Apicius more then all others have usurped ye glory and fame of this arte, that of his name (as Septimus Florus testifieth) with a certaine Philosophical limitation the surname of cookes is be derived, whereby they be called Apicinal, of al Seneca hath writen in this manner, saieing Apicitus lived like Iwuldsomider, who publikely

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taught the science of cokerie in ye Citie out of which ones in time past Philosophers were comaunded to depart as corruptours of youth, and so with his doctrine be infected the world. Plinie also most sharply termeth it ye deapest goulf of probigall parsons: Finally there were so many instrumentes of the throte, so many provocations of luste, so many sortes of meates, that at the length it was needeful to bridle with lawes the pompe of the kitchin. For this cause those auncient lawes concerninge sumptuous fare were ordained: that is to saie, the law Archian, Fannian, Didian, Licinian, Cornelian, the lawe of Lepidus, the lawe of Antius Restio: but also Lucius Flaccus and his companion censours, displaced Durionius out of the Senate, because being tribune of the people he wente about to fordoe a lawe whiche was made to cease the costes bestowed upon bankettes, for Durionius very impudently wente up into the pulpit to speake these woordes: The bridle is laide on you Citizens and which in no wise is not to be endured, ye be bounde and tied in the bitter snare of boudage, for there is a lawe published that willeth you to be sparinge and sober: wherefore let us disanull that government covered with the ruste of vnpleasaunt oldnesse: for to what ende have we libertie, if they whiche will, cannot spende their owne? There were also many other edictes all which be now abolished, and taken awaie: in so much that there was tiemes

any age that with greater pompe and excesse hath feed and cherished the carkeis then this our: by reason thereof (as Musonius saith, and after him out Hierome) we travalle both by sea and lande, and with the labour of all our life we take paines that Mascadell, Wine, and all pretiose meate maie enter into our throte: there are so many dittailinge houses and nowe a daies emonge us, so many hosteries, so many tavernes of gluttons and queanes, where men are made unthrifte thorow gourmandisinge, drunkennesse, and carnal pleasure, that oftentimes not without greate hinderance of Rr iy

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the common weale they devoure, and consume all their [word] so many kindes of dishes are founde out, nowe a daies, so many sauces for meates, so many orders, rules, and ceremonies of tables, that the costliest bankettes of the Asians, Milesians, Syberitans, Tarentins, and beside this of Sardanapalus, Xerxes, Claudius, Tiberius, Vitellius, Heliogabalus, Galene, Emperours and others of these aunciet gluttons (al which as ye Historians declare passed other nations and men in delices, superfluitée and pleasure of ye throte) shalbe altogeather vile, unpleasant, and rustically, if they be compared with these our preparations of bankettes. G1 Furthermore it semeth that nothinge is donne with the delicatenes of meate and drinke, excepte there be also so greate abundance that causeth lothesomnes, and which is enough to make Hercules drunken, who oftentimes was carried and dranke in one shippe, and with sacietie of meate fill Milo the Crotonean, and the glutton of Aurelian, the one of whiche was accustomed to eate a hundred loaves of breade beside other meates, the other devoured in one daie at the table of Aurelián the Emperour a whole Boore, a hundreth loaves of bread, a shéepe, and a rostinge pigge, and afterwarde dranke in a tunnel more then a Whale coulde have drunken: these thinges are nowe a daies much used with us in these uplandishe publike bankettes, and dedications of Churches, and other of their feastes, ye woulde saie that they offered sacrifice unto Bacchus, all thinges are there in suche wise distained with furie, bloud and many mischievous deedes of gourmandise and drunkennesse, ye may there see also the bankettes of the Centaures, from whom none departeth without a scarre, and excessive eatinge, like to that whiche Ovide writeth of Erifisthon. Anon before him comes what ever lives in sea, in lande And aire, yet crieth he for more, and though the dishes stande. -notes- G1 Twoo Notable gluttons.

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Before his face full furnished yet doth he still complaine, Of hunger cravunge meate at meale, the foode that would sustaine Whole houtholdes, townships, Shyres and Realmes suffice not him alone, The more his pampered panch consumes the more it maketh mone. And as the sea receives the brookes of all the earthly Realmes, And yet is never satisfied with all the foreine streames. And as the fell and raveninge fiere refuseth never woode, But burneth faggottes numberlesse and with a furious moode The more it hath the more it still desireth evermore, Encreasinge in devouringe through encreasment of the store. So wicked Erisisthons mouth in swallowinge of his meate, Was alwaies hungrie more and more and longed aie to cate: Meate tolde in meate, and as hents. his panche for more did freate. There were in time paste emonge the Gréeke, and afterwarde emonge the Romanes wrastlers very greate eaters, but their infamie at the length was exceded by noble men and Emperours: G1 for Albinus who ones governed the Realme of Fraunce, devoured at one supper a hundreth Peaches, ten Pompons, five hundreth Figges, and three hundreth Oysters: and Maximinus the Emperour, who succeded Alexander Mammeas sonne, did eate in one daie fiftie pounce of fle she, and dranke an Amphore of mine: which is a measure of vi. gallons. Geta the Emperour -notes- G1 A french Kinge a notable glutton.

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also is saide to have ben of so unhonest a life, that he commaunded meate to be brought accordinge to the order of the Alphabete, and for the space of thrée daies together he sate at the table eatinge. And moreover (what offence is more wicked) whereas God and nature have provided us meate and drinke for consideration of health and strength, we contrariwise abuse those diverse dressinges of meates for pleasure, and we gluttonously devoure more meate then our bodies are able to receave, gettinge thereby incurable diseases, wherfore we plainly perceave that to be true whiche Musonius saithe, the servauntes more then the Masters, the countrey men more then the Citizens, the poore more then the riche, and al they which use the grosest meates be harder, stronger, mightier, and better enduringe labours, and lesse weried, and very seldome sicke, neither is there any that is more greaued with these greate sicknesses, that is to saie, the Dropsie, the Goute, the Morpew, the Colicke, and suche like, then they which dispising comon fare live by daintie meates, and contrariwise they whielye we se content with simple fare be healthiest. With him also agreeth Cornelius Celsus, who saithe that meane fare is holesomest, the heapinge up of tastes pestilent, and al sauted thinges are

unholosome for twoo causes, because more is consumed by reason of the swéetnesse, then is necessarie, and it is with more difficultie digested. Moreover many men and very substanciall authours have blamed these provocations of gluttonie, and the artificial pleasure of meates, but there are some which under the name of Religion do not onely detest gourmandise and superfluitie, but also abstaining from heath doo blame some meates, which God hath created to be eaten: but they are able to drinke more wine then the Epicures, wherein (as the Apostle faith) is luxuriousnes, sayinge that they abstaine and farte, when they have filled themselves with all kinde of fishe, and with the beste wines, for which they carrie about their lippes,

Chapter 90: Of Alcumie

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their tongues, téeth and bellies armed, yet not their purses, but we have sufficiently spoken hereof, wherefore let us now passe from Cokerie to Adgeberica, that is, to the Alcumistes kitchin, which consumeth no lesse substance then the throte. Of Alcumie. Cap.90. ALcumie then whether it ought to be termed an Arte, or a counterfaite colouringe, or a pursuite of nature, is doubtlesse a notable and a suffered decepte, the vanitée whereof is easely perceaved in this, that it promiseth the thinges whiche nature in nowise can abide, nor attaine, whereas notwithstandinge no Arte can surmounte nature, but dothe imitate, and folowe it aloofe of, and the force of nature is farre stronger then of Arte. An Arte that good men doo mistrust an Arte of many hated. It causeth users of the Arte of all men to be hated. So many liers there appeare so many false are founde: That they do aie themselves beguile and others eke confounde. Whilest that thei go about to alter the kindes of things, and suppose to forge (as they saie) a cerfaine blessed stone of Philosophers, with the whiche like Midas all bodies touched, become sodainly Golde and Silver: Moreover they endevoure to make a certaine quint essence to come downe from the high and inaccessible heaven, by the means wherof they promisse us not only more riches then Cesus had, but also expellinge olde age do promisse us youth and continual health, and almost immortalitée togeather with great substaunce. But yet emonge them all there is none founde, Ss

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Which maketh proufe, and wonders greate in trewe effect to sounde. But with some experimentes of Phisicke, with Ceruse, with read paintinge, with Stibium, and with Sope, and suche like

paintinges womanlike colours and sméeeringe of old ruines: and
 such as the holy Scripture termeth, whoorish ointments: they
 gather up monie to furnish their shoppe of Alcumie, wherfore it is
 finally growen to a Proverbe: every Alcumist is a Phisition or a
 Sope maker, they enriche with woordes the eares of men that
 lightly beleve, to the ende ye thei maie empte their purses. And
 to whom they promisse riches, of them they aske monie. Hereby
 it is manifestly perceaved that this Arte is of no price, but to be
 great trifles, and vaine devises of a péevish minde. Not
 withstandinge they finde men very desirous of so great felicitée,
 whom they with a marveilous witte perswade that they will get
 greater riches in Hydrargirie, then nature geveth in golde, and
 whom they have alreadie deceived thrée or fower times, they
 alwaies beguile againe unawares with new slights: and through
 this monstrous trumperie they enforce them to blowe the fire at
 the fornace mouthe, and there is no swéeter madnes then to
 beléeve that a stedie thinge can be made to flée, and a fléeynge
 thing, stedie: so the warste cooles, sulphure, ordure, venims,
 and urines, and euery harde paine is to you more pleasant then
 honie, until that after they have consumed and turned into ashes
 all their possessions, marchaundise and patrimonie, whilest that
 they pleasauntly doo promisse rewardes of longe labour, Golde
 to growe, and perpetuall health with youth, when they have a
 longe time spent their substaunce, then they beginne to ware
 olde, aged, poorely apparailled, hunger starven, alwaies
 smellinge of sulphure, besmered with cooles, and paraliticke
 thorowe the continuall handlinge of quickesilver, riche onely in
 the droppinge of their nose, but as concerninge other thinges so
 miserable, that for thrée halfepence they will

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sell their soule, and that transformation that they goo aboute to
 make in mettals, they prove it in themselves, made now of
 Alcumistes, Cacochimickes of Phisitions, fewterers, of
 sopemakers, meate sellers, a laughinge stocke to the people, a
 manifest foolishnes, and a maie game to the multitude, and they
 that in their youth haue despised to live in a meane estate,
 subjecte all their life time to the deceiptes of Alcumistes, being
 now wren olde men are compelled to begge in great povertie,
 and beinge in so great calamité, in stéede of favour and mercy
 they receave contempte, and skorne, oftentimes constrained
 thorowe povertie doo degenerate to naughtie Artes, to co terfaite
 monie, and other falsifications, and therefore this Arte was not
 onely bannished by the civill lawes from the Romane publike
 weale, but also by the Canon decrees, was forbidden in all the
 Christian Church. But if also at this daie al they which without

ye singular graunt of the Prince doo exercise the Arte of Alcumie, were bannished out of the Realme and Provinces, puttinge thereto the confiscation of their goodes, and the punishment of the bodie, doubtlesse we shoulde not have so muche counterfeite monse, wherewith at this daie well neare al men are beguiled with the greate detrimente of the common wealthe. For this cause I suppose that Amasis in time paste kinge of Egypte made a lawe, whereby every man was constrained to render an accompte to a Magistrate appointed for that purpose, with what handicrafte or occupation he mainteyned him selfe, and he that did not do it death was his punishment, I coulde saie moreover very many things of this Arte, (yet not very much against me,) if I had not sworne, (as they are wonte to doo which receave orders) to kepe silence. And this silence is so constantly, and religiously observed of the auncient Philosophers and writers, that and where there is sounde no Philosopher and faithfull writer of approved authorit  , that in any place hath with one woorde made mencion of Ss y

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this Arte: which thing hath induced many to beleve that al the bookes of that Arte were but of late yeares invented, to the which opinion the obscure names, and used by no other, of Giber, Morienus, Gilgilis, and others of that sort purchase great credite, and also the unapte termes of things which they use, the grosnesse of sentence, and the corrupt manner of searchinge the causes and nafures of thinges. Yet there are some whiche thinke that the skinne of the golden fl  ce was a booke of Alcumie writen up a skinne after the manner of the auncients, wherein was contained the knowledge to make golde: as it is read that Dioclesian, when he had searched with great diligence, caused al the bookes of this sorte to be burned, which were emonge the Egyptians, which were said to have bene most skilfull in this Arte: least that the Egyptians heapinge up riches, and trusting in the aboundaunce of golde, mighte sometimes presume to make warre against the Romans, and that afterwarde this Arte was alwaies accompted mischievous and forbidden by the publike edict of C  sar: but it should be over longe to recompte all the foolish misteries, and vaine riddles of this Arte, of the grene Lion, of the fugitive Harte, of the fl  eing Egle, of the daunsing foole, of the Dragon devouringe his taile, of the swollen foode, of the crows head, and of that blacke, whiche is blacker then blacke, of the seale of Hermes, of the dirte of foolishnes, (of wisdom   I should saie) and of infinite like trifles: G1 Finally, of ye onely blessed thing alone, besides which there is no other thinge, yet to be founde in every place, the subjecte of the most holy stone

of the Philosophers, I meane, ye is to saie, I have almost rashly uttered the name of the thing, wherby I should be a sacrilege and forsworne, yet I will speake it with circumlocution, but somewhat more obscure, that none but ye ge beginners in the Arte, and they which be trained up in the mysteries thereof, maie understande it. It is a thinge, whiche hath substaunce, and not overmuch fierie, nor altogeather earthly, nor simplie -notes- G1 The philosophers stone.

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watrie, nor a moste sharpe, nor most blunte qualitée, but indifferent, and light in touchinge, and after a sorte tender, or at the least not harde, not unpleasant, but after a sorte swéete in taste, soote in smell, delectable to the sight, pleasant and socunde to the hyringe, large to the imaginatio: I maie say no more, and yet there be thinges greater then these: but I déeme this Arte (for the familiaritée whiche I have with it) especially woorthie of ye honour, with which Thucidides defineth an honest woman, sayinge that shée is beste, of whose praise or dispraise there is very litle communication. This onely I will saie, that the Alcumistes be of all men the naughtiest, for wheras God commaundeth that man should eate breade with the sweate of his browes, and in an other place he speaketh by ye Prophet, thou arte blessed, and shalt prosper because thou shalt live by the laboure of thy handes, these men beinge despisers of Gods commaundement, and of the promised blessednes, farre from labour, and (as it is sayde in womens worke, and in boyes pastime they go about to make mountaines of golde. I doo not denie that of this Arte many most excellente workemanshippes had their beginninge. From hence came the temperatures of Asure, of Cinnaber, of Sinople, of Purple, and of that whiche they call muscally golde, and of other coloures, we are bounde to this Arte for latten mettall, for the mixtions of all mettals, for the fastninges of them together, for the tryings of them, and for their separations, the inventions of the gunne a fearful instrument belongeth to this Art, from this came the moste noble Arte of glasse makinge, where of one Theophilus hath writen a very goodly booke. And Plinie declareth that in the time of Tiberius the Emperour the temperature of glasse was invented, whereby it was made softe, and flexible, but thereof the shop was abolished by Tiberius, and also that the Artificer of so greate an industrie (if Isidorus be credible) was put to deathe, and that was done, leaste that golde shoulde be lesse estéemed then Ss iy

Chapter 91: Of the Lawe and Statutes

glasse, and that silver and brasse shoulde not be estéemed as they were before. But of these thinges we have sufficiently spoken. Of the Lawe and Statutes. Cap.91. IT remaineth nowe to speake of the knowledge of the Lawe, which avaunteth ye thée alone knoweth to make difference betwéene true and false, juste and unjuste, honest and dishonest, of which facultie at this day the Pope and the Emperoure be chiefe heades and rulars, which boste that they have al the Lawes layd up in the cheste of their breste, to whom wil alone serveth for Lawe, with the arbitermente whereof they presume to udge and rule all Sciences, Artes, Scriptures, Opinions, and the woorkes of men whatsoevee they be. For this cause Leo the Pope straightly commaunded all Christian people, that nom in ye Church of God should presume to judge any thinge, nor any man, to justifie, nor to discusse any matter: but by the Authoritée of the holy Counsailes, Canons, and Decretals, whose heade is the Pope: and also that we cannot use the determination of the beste learned menne, of all the holiest devines, but so farre foorth as the Pope dothe permit, and shall authorise by his Canons: And in an other place the Canon dothe forbidde, that no other volume or booke be received by the devines (yea thorow out ye whole worlde saith he) but the same, which is allowed throughout the Romishe Church by the Canons of the Pope. The like Lawe the Emperoure pretendeth to have in Philosophie, Phisicke, and other sciences, grauntinge no authoritée to any knowledge, but so muche as is geven them by the skilfulnes of the Law, wherunto (as he saith) if all Sciences and Artes that are, be compared, they are all vile and unprofitable. For this cause Ulpiane saithe: the Lawe is King of al things bothe humane and divine, whose vertue is (as Modestine saithe) to commaunde, to

graunt, to punish, to forbid, th whiche dignitées there is founde no office more great: and Pomponius in ye Lawes defineth, that it is the gift and invention of God, and the determination of all wise men: bicause these aunciente Lawe makers, to the end they might purchase authoritée by their decrees emonge the ignoraunte people, they made semblante that they did as they were taught by the Gods. So made Osiris the Egyptians beleve that he received them of Mercurie, Zoroastes the Bactrians, and Persians of Oromasus, Charinundas the Carthagians of Saturne, Solon ye Athenians of Minerva, Zantrastates the Arimaspians, of a good devine power, Zamolxis the Scythians of Vesta, Minos the Cretensians of Jupiter, Licurgus the Lacedemonians of Apollo,

Numa Pompilius the Romaines of the Nimph Egeria. Beholde nowe yée perceive howe this knowledge of the Lawe presumeth to beare swaye over all other Artes, and exerciseth tyrannie, and howe preferringe it selfe before all other disciplines as it were the firste begotten of the Gods doth despise them as vile and vaine, although it be altogeather made of nothings als but of fraile and very weake inventions and opinios of me, which things be of all other the weakest, and is altered at everye chaunge of time, of the State, and of the Prince, whiche tooke firste beginninge of the sinne of our firste parent, whiche was cause of all our miseries, From whence the first Lawe of corrupt nature procéded which they terme the Lawe of nature, whose notable decreés are these: It is léefull to resiste force with force, he that breaketh promisse with thée, breake thou promisse with him, It is no decepte to deceive him that deceiveth. A gileful parson is not bo d to a gileful parson in nothing. Blame with blame may be requited. Malefactours ought not to rejoyce of justice nor faithfulness. Injurie is not donne to him that is willinge. It is léefull for them that traficke to deceive one an other. The thinge is so muche worthy as it maye be solde for. It is léefull for a man to

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provide for himselfe with the losse of an other. Noman is bounde to an impossible thinge. When it must néedes bée that I, or thou be confounded, I will chuse rather that thou be confounded then I. And many such like thinges, whiche afterwards were written among the Lawes. Finally the Lawe of nature is that wée shoulde not dye for thirste, for hunger, for colde, and not to hurte our selves with watchinges, and laboure. Whiche abandoninge all the repentaunce of Religion, and the workes of repentaunce, dothe appointe the pleasure of the Epicure for the chieftest felicitie. Afterwarde the Lawe of Nations arose from whence warre, murder, bondage were derived, and dominions separated. After this came the Civill or Populare Lawe, whiche any people maketh peculiare to himselfe: from whence have growen so many debates emonge menne, that as the lawes doo witnes, there have ben made more businesses, th there be names of things. For whereas men were prone and enclined to discorde, the publishinge of justice whiche was to be observed by meanes of the Lawes was a necessarie thinge: to the end that the boldenes of naughty men might in suche wise be bridled: and among the wicked innocencie might be salfe, and the honest might live quietly emonge the dishoneste. And these be that same so notable beginninges of the Lawe, wherein there have benne almoste innumerable Lawemakers: Of which Moses was the first,

who wrote Lawes to the Jewes, at the very same time that Cecrops gave Lawes to the Egyptians: Pheroneus after these was the firste, that gave Lawes to the Gretians: after him Mercurie Trismegiste gave Lawes to ye Egyptians, afterwarde Dracon and Solon to the Athenians, Licurgus to the Lacedemonians, and Palamedes was the firste, that made Lawes of warre, to judge an hoste. Romulus was the firste that gave Lawes to the Romaines, whiche were called Curiatee. After whome Numa Pompilius made Lawes of Religions, and other Kinges of the Romaines

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by succession made their Lawes, all whiche were afterwarde written in the booke of Papyrius, from whence the Civill Lawe of Papyrius tooke name, after these the Law of the xti Tables came abroade, In like manner the Law of Flavian, the Lawe of Helian, the Lawe of Hortensius and the Law of Hònorarius of the pretor. Moreover there were made the decreés of the people, the decreés of the senate, the Lawe of Magistrates and custome, and finally al the autoritée geven to the Prince to appoint Lawes: I wil not speake of those innumerable Lawiers the most parte of whiche are written in the seconde Lawe, De origine juris. They whiche have gonne aboute to bringe the Civill Lawe into one volume, of these C.Pompeius did firste attempte this, afterwarde Caius Cæsar, but bothe prevented by the Civill warres and untimly death could not atcheive their purpose. At the length Constantine renewed all those aunciente Lawes, and Theodosius the younger reduced them into a booke called after his name: lastly Justinian made the Code whiche at this daye is in use. G1 All the autoritée of the Civil Lawe is in the people, and in the Prince: and the Civill Lawe is nothinge els but that which men will doo with a common consent. For this cause Julian saithe, that the Lawes binde us for no other cause, but that they have ben approved by ye judgemente of the people, whiche with a common consent hath transterred all Empire and power to the Prince: wherefore if any thinge please the people and the Prince, this then standeth in force bothe by custome and ordinaunces of the Lawe, although there appeare erreure or falset, for common erreure maketh Lawe, and the matter judged, trouth. Whiche Ulpiane hath taught us in these woords, to wéet, that he ought to be taken for a frée man of whom sentence hathe benne geven, although in effecte he be a libertine, that is, of a bonde man made frée, because the matter judged is taken for truthe. The same also saithe that one Philip a Barbarian, who ran from his mayster, Tt -notes- G1 What the Civil Lawe is.

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demaunded at Rome the Pretourshippe, the whiche he administred, and at length was knowe, it was judged that none of those thinges shoulde be altered, which he being a servaunt did in the covering of so great a dignitée. And in an other place an olde man of the countrie for the autoritée of the Emperour is so much woorshipped, that the lawier woulde that men should argue with his woordes. Paulus also ye best learned in the Lawe of them that were emonge the Romaines saithe that at this day, for the use of Emperoures, if a candlesticke of silver be reckoned emonge silver, that it is understoode silver, and not housholde stuffe, because erreure maketh Lawe. The same he openly confesseth of the Lawcs and décrées of the senate, that a reason cannot be geven of all thinges, which have benne ordained by our elders. Hereof then we knowe that al the knowledge of the Civill Lawe dep deth upon the onely opinion and will of menne, without any other reason urginge and enforcing to be so, then either the honestie of manners, or commoditie of livinge, or the autoritée of the Prince, or the force of armes, whiche if it be the preserveresse of good menne, and the revengercsse of wicked men, it is a good discipline, finally it is a moste wicked thinge for the naughtinesse whiche is done when the Magistrate or the Prince neglecteth it, suffereth it, or alloweth it. But that more is, the opinion of Demonactes was that all Lawes were unprofitable and superfluous as they which were not made neither for good, nor ill menne, for asmuche as they have no néede of Lawes, and these be made never the better for them. Furthermore Cato confesseth in Livie that uneth any Lawe can be made, whiche to all menne maye be profitable and in ye whiche very often it both not happen that equitée fighteth with the rigour of the Lawe: Aristotle also defining equitée, calleth it the correction of a righteous Lawe, in whiche pointe he faileth, because it is made generally. Is it not then sufficiently declared by this alone, that all the

Chapter 92: Of the Canon Law

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force of the Law and Justice doth not so much depend upon the Lawes as upon the honestie and equitie of ye Judge. Of the Canon Law. Cap.92. FFrom the Civill Lawe procéded the Canon or the Popes Law, which to many may appeare most holy, so wittily it doth shadow ye precepts of covetousnes, and manners of robbinge under the coloure of godlines. Albeit there be very fewe things therin ordained apperteyninge to godlines, to religion, to the woorshipping of God, and to the solemnitée of the Sacraments. I wil not speake of some which are contrary and repugnaunte to the woord of God. Al the residue are nothing but

cotentions, stiffes, pride, pompe, meanes to gaine and get, and ye décrées of the Popes of Rome, to whom the Canons be not sufficient, which were in time passed made by the holy fathers, except they continually adde to them new décrées, strawes, extrauagants, declaratios, and rules of chauncery, so that there is no ende nor measure of making Canons, which alone is the ambition and desire of the Bishops of Rome that is to say, to make newe Canons, whose arrogancie is growen so farre, that they have commaunded the Angels of heaven, and have presumed to robbe and bringe their bootie out of hel and to put in their hand emong the sprites of the deade: and on the Lawe of God, also they have sometimes exercised their tyrannie, interpretinge, declaring, and disputinge: to the ende that nothinge might want or be derogated from the greatnes of his power. G1 Is it not true that Pope Clement in that leaden bul, which at this day is yet kept in Vienna, in Lemosin, and in Poitiers, in the coffers of privileges, commaundeth the Angels of heave, that they shoulde bringe into everlasting joyes the soule of him that useth to go in pilgrimage to Rome for indulgences, and there dying, beinge delivered out of the paynes of purgatory: sayinge moreover: we will not in any wise Tt y - notes- G1 A wicked pardon of Pope Clement.

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that he go to the paynes of hell: grauntinge also to them that be signed with the crosse, that at their prayers they maye take three or foure soules out of purgatorye whiche they liste, which erroneous and intolerable temeritée, I wil not say heresie, the schole of Paris did then openly detest and reprove, but peradventure repenting at this day, ye thei had not interpreted that Hyperbolicall seale of Clement with some godly invention, that the thinge might rather florish then perish, seinge that for their affirming or denyng, nothing is altered in the déede and autoritée of the Pope, whose Canons and décrées have in such sorte bounde al divinitée, that no divine be he never so contentious dareth to determine, no not imagine, or dispute any thinge contrarie to the Popes Canons without protestatio and leave, as Martial singeth of Rufus: Whatever Rufus saithe he pardon doth obtaine, If laugh he do, if weepe, if speake, if tongue refraine, If suppe he do, affirme.denie, aske, all is one, If he be not forgiven, his tongue will quite be gone. Furthermore we have learned out of their Canons, and décrées, that the patrimonie of Christe is Kingedomes, Castles, Donations, Foundations, Riches, and possessions, and that Empire and rule, belongeth to the Priestes of Christe, and to the Prelates of the Church, and that jurisdiction and temporal power is the sword

of Christ, and that the Person of the Pope is the rocke beinge the foundatio of the Church, that the Bishops are not onely the Ministers of the Church, but also heades of the Church, and that the evangelicke doctrine, the fervencie of faith the contempte of the worlde are not onely the goodes of the Church, but renews, tenthes, offerings, collections, purple, miters, golde, silver, pearle, possessions, and monie: and that the authoritée of the Pope is to make warres, to breake truce, to breake othes, and to assoile from obedience, and of the house of prayer to make a den of thieves, and so the Pope can depose a Bishop without cause, yee he can geve

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that whiche is an other mans, that he cannot commit symony, that he cannot dispence against his vowe, against his othe, against the Lawe of nature, and none may saye unto him, why doest thou this? and also that he can as they say for some gréevous cause dispence againste al the new Testamente, and to drawe not onely the thirde part, but also the soules of the faithfull into hell. That the dutie of Bishops is not nowe as it was in time past to preach the woorde of God, but with buffets to confirme childerne, to geve orders, to dedicate Churches, to Baptise belles, to hallowe Aulters, and Chalices, to blesse Vestmentes and Images, whiche esteéme their wittes more méete for higher matters, and leaving yee charge to certaine Bishops, which have nothing els but the title, goo in ambassade to Kinges: they be presidentes of their Oratories: or attend upon Quéenes: excused for a sufficient great, and waightie cause not to serve God in Churches, so that they royally honour the Kinge in the Courte. Herof these cautles toke their beginniges, by meanes wherof at this daie without simonie Bishopricks, and Benefices, be bought and solde, and moreover what faires and markets soever be in pardons, grauntes, indulgences, dispensations, and such like manners of robberies, by whom also there is a price set in the frée remissions of sinnes geven by God, a there is founde a meane to gaine by the punishmentes of Hell. Furthermore that false donation of Constantine procéded from this lawe, albeit in effect, and with the testimonie of Gods woorde, Cæsar cannot leave his charge, neither the parson of the Clergie ought to usurpe the things that belonge to Cæsar, but of infinite lawes of ambition, of pride, and of tirannie: I will onely declare unto you some, that purchase credence to them, whiche I have already mentioned: Searche out therefore, if yee please in the anncient Decretals, the Cap. Significasti. and c. and the cap. Venerabilem de elec. the cap. Si summus pontifex de

sententia excommunicat the cap. Inter coetera de offic. judi. ordi. Tt
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Looke after in the sixte of the Decretals made by that tiraut of Popes Boniface the eight, and looke what he saith in the Prologue, and in the first chapter De immunitate Ecclesiarum, neither dothe that moste arrogant lawe of Clement: Pastoralis de senten. and re judicata, with the extravagant of John the xiy. whiche beginneth, Ecclesiæ Romanæ, and an other of the same upon nations. And the extravagante of Boniface the eight, Unam Sanctam. Finally of the compilatio of Gratian come to my minde, the Cap. Si cuius distin. 14. the cap. Si omnis dist. 18. the cap. Sic omnes. the cap. Enumero, the cap. In memoriam, the cap. Si Romanorum dist. 19. the cap. omnes dist. 22. the ca. Tibi domino dist. 60. the ca. Constantinus dist. 96. the cap. Quando dist. 86. with the Glose thereupon, the cap. Si Papa dist. 60. There are moreover beside these, the cap. Cuncta. 9. q. 3. the cap. Conquestus. 15. q. 6. the cap. Sunt qui. 23. q. 5. omnium and .q. 8. the cap. Omni. 30. q. 1. cap. Omnia. He that will viligently examine these Canons, and others like, shal perceave what these great, marveilous, and hidden misteries are, whiche some Popes of Rome doo fructifie in their Canons, turninge also the thinges whiche are spoken els where in the holy Scriptures, and sometimes counterfaitinge them, and with these their devises likening and applyinge them. Fr hence sprange those Concordances (as they terme them) of the Bible, and of the Canons. Moreover then this so many titles of robberies, of clokes, of indulgences, of bulles, of confessionals, of pardons, of rescriptes, of testamentes, of dispensations, of privileges, of elections, of dignities, of prebendes, of houses, of holy Churches, of liberties, of the place of judgement, of judgements, and of such other like thinges, finally the whole Canon Lawe is of all the most inconstaunt, and more mutable then the Chameleon, and more intricate then Gordians knotte, and that same Christian Religion, at the beginninge whereof Christe toke awaie ceremonies, hath now more then ever the

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Jewes had, the paise of which being put thereto, the light and sweete yoke of Christe is become much more greavous then all the reste, and the Christians are enforced to live rather after the order of the Canons, then after the Gosple. The whole knowledge of bothe Lawes is occupied aboute nothinge but transitorie,

fraile, flitinge, and vaine thinges, worldly affaires, entercourses, enmities of the comons, aboute the murders of men, robberies, theftes, spoiles, factions, conspiracies, wronges, and treasons. Moreover then this perjuries of witnesses, falsifications of Notaries, collusions of Advocates, corruptions of judges, ambitions of counsailours, ravenies of presidentes by whome widowes are oppressed, pupilles undoone, good men exiled, poore men troden under foote, innocentes condemned, and as Juvenall saithe: The crows unharmed scape, the doves be vexed fore. And blinde men have altogether prepared for themselves, and incurred those thinges which thei have thought themselves able to eschewe by the meanes of the Lawes and Canons, because these Lawes and Canons come not from God, nor be addressed to God: but are derived from the corrupte nature and witte of men, and are invented for gaine and covetousnesse. Of the Arte of Advocates. Cap.93. There is yet an other exercise of the lawe, whiche they terme the Arte Placitorie, or els Advocatorie, as they saie, very necessarie, amoste auncient Arte, and full of deceiptes, craftely set out with a colour of perswation. Whiche is nothing els, but to know how to entreate the judge gentlyly with perswation, and to know howe to use the lawes at their fantasie, or els inventinge Gloses, and commentaries, to make and unmake all lawes accordinge to their pleasure, or to avoide them with all manner of subtile slighes, or to prolonge a deceitful

Chapter 94: Of the Arte of the Notarie and Procetour

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cotroverste. To alledge the Lawes in such wise, that equité is turned topsetturvie, to entangle the autorité of the glossers in suche sorte, that the meaninge of the lawe, and the minde of the lawemaket is subverted. To crie out with a loude voice, to be shamelesse, presumptuous, and clamorous and obstinate in pleadinge is in this Arte of greate importaunce. G1 And he is accompted the beste Advocate, whiche allureth most to variaunce and puttinge them in hope to overcoine, perswadeth them to goe to lawe, and incenseth them with wicked counfailes, which séeketh for appeales, whiche is a notable jangler and authour of variaunces, whiche with the bablinge a force of his tongue can prate of every thinge, and also can make one cause better then an other with the conveighaunces of judgements, and by this meane to make true and rightous thinges appeare doubtfull and naught, and with their armes to bannishe, destroye, and overthrow justice, with whome: Nought els is Justice but a publike meede. The lawe is solde, whiles golde the judge doth feede. But the thinges also which are not, that is to

witte, the finall ende of thinges and silence, they sell for monie, for as none of them speaketh without his fée, so he holdeth not his peace without rewarde, after the example, as I thinke, of Demosthenes, who when he had demaunded Aristodemus a maker of Enterludes, howe much he had receaved for playinge in an Enterlude, he answered a talente: but I saide Demosthenes have receaved more to hold my peace. For the tongue of pleaders is so damageable, that if it be not bounde with giftes, it cannot be chosen but that it will hurte. Of the Arte of the Notarie and Procetour. Cap.94. NExt unto these the Proctoures and Notaries come in place, whiche they terme Tabelliones, all whole injuries, damages, naughtines, and falsetes we must -notes- G1 Thei which are em g us termed pette foggers have this vice of Advocates engrafted in th which either of wante of Clientes incense the poore and selie men of the countrie to goe to Lawe, and hearing their causes, affirme th to be good supplying the place of counsellours, and raising up for the valewe of a shillinge great contentions, do make of a fire sparkle a burning flame. I woulde not have this to be thought spoken of the Attorneis of Englande.

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patiently suffer, forsomuche as they séeme to have gotten credite, licence, and power to doo all thinges thorow the Apostolike and imperiall authoritée. And emonge them they be the chieftest, which know beste to trouble the place of judgement, to cause cotroversies, to confounde causes, to forge false willes, obligations, supplications, and writes, to know also excellently to deceave, beguile and when it is needfull to forswear, and write false. To dare to doo all mischiefes, and suffer not themselves to be overcome by any in imagininge deceiptes, wiles, craftes, malitious altercations, snares, entrappings, subtil practises, encombrances, controversies, circunventions, Scylles, and Charibdes. Furthermore no Notarie can make so sure an instrument, as they terme it, but that it is necessarie to goo to lawe a freshe, if any adversarie will goe aboute to disanull thesame. For he will saie either that there is something lefte out, or that there is falset, or decepte, or els he will laie some other exceptio, to impugne the credite of the writinge, or notarie. And these be ye remedies of the lawe, whereunto they teache contentions parsons to flée; these be the watches, unto whiche, they saie, that the lawe geveth succour, excepte there be some that had lieffer fight than strvne. For he shall have so much lawe, as with his power he shalbe able to defende, wherefore the lawe saithe: that we cannot resiste them

that be stronger then us. Of the knowledge of the Lawe. Cap.95.
Hither doo these moste Huge Giauntes also looke, which
contrarie to the ordinance of Justinian have made so many great
and infinite volúmes of Gloses, commentaries, and expositions,
every of them interpretinge diversly one from an other.
Furthermore they have brought foorth with moste unhappy
fruitfulnesse so many stormes of opinions, and so many
annotations of moste subtile counsailes, and causels, with whiche
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naughty practises of Advocates are instructed and maintayned:
whiche do so muche binde their reputation with the famous
memorie of those Lawiers thorow every periode, and (as they
terme them) Paragraphes, as though the veritée consisteth not
rather in reasons, then in confused testimonies drawen out of the
vile multitude of very obstinate and triflinge parsons, emonge
whome is so muche deceipte, wrangling, and discorde, that he
which disagreeeth not from others: he that knoweth not how to
gainsaie other mens woordes with newe opinione, and bringe all
apparante thinges in doubt, and with doubtfull expositions to
applie well invented Lawes to their devises, is accompted little
or nothing learned. For this cause all the knowledge of the Lawe
is become a naughtie counsaile and a deceiptfull net of
iniquitée: these be the polices, these be the Artes, with whiche
at this date Christendome is governed, with which Empires,
Kingdomes, and Soveraintées of the people be established; and
of these Knaves there be chosen Officiales, Senatoures, and
Presidentes of the Parlamentes of Kinges and Princes, as if they
whiche have bene hither to unrighteous Advocates, shoulde be
better Judges, and in the ende suche as these are become head
rulers of Realmes. These also be to be dread of their Kinges, as
in time past Titanes were of Jupiter. Finally from them come
these gorbellied Chauncelloures of Emperours and Kinges, and
these Secretaries clad in Purple, to whom all matters of waight
be committed: which sell and compell men to buy of them al
things, placardes of the Prince, giftes, benefices, offices,
dignitées, letters of the Prince, and writes, moreover righte,
justice, lawe, equite, and honestie. Accordinge to whose
judgment the friendes and enemies of Kinges be reckened, with
whome accordinge to their pleasure they sometimes make
league, and sometime make mortall warre. And when they from
moste base estate, by meanes of a most covetous selling of their

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voice, have climbed to so highe degree of dignitie, they have therewithal such a mischievous bolones, that sometime they dare condemne Princes, and without the determination of the counsaile, and without declaring the case do condemne them to die: and thus they be authores of chaunginge the states in Kingdomes, they in the meane season being puffed up with pride through their robberies and th everies. Of the Inquisitours Arte. Cap. 96. Unto this companie also belonge the Inquisitours of Heretickes, of the order of preaching Freers, al whose jurisdiction although it ought be grainded ipon devine doctrine and the holy Scriptures, yet they doo moste cruelly exercise all this Arte accoordinge to the Canon Lawe, and decrees of the Popes, as if it were possible that the Pope should erre, neglectinge the Holy Scripture as it were a deade letter, and shadowe of the tute and whiche is more as they saie, doo caste it savre of as the shielde and rampire of Heretickes. Neither doo they alowe the Traditions of auncient Doctours and Fathers, sayinge that they maie be deceived and deceive, but they doo geve leamell to the Church of Rome alone, which, as they saie, can not erre, whole head is the Pope, and to the stile of the Romishe Church, as too the marke of faithe, demaunding nothinge els, when they make Inquisition, but that they offender beleve in the Church of Rome: G1 whiche if he shall affirme, forthwith they saie, the Church of Rome condemneth this proposition either hereticall, or sinnefull, or offensive to the godly eares, or derogative from the Ecclesiasticall authoritie, and immediatly they compel him to recante and revoke that which he hath spoken. But if the parson for whom Inquisition is made, doo than goe aboute to defende his opinion with testimoneies of the Scripture, or with other reasons, interruptinge Uu y -notes- G1 The order of making Inquisition

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him with greate noyse and angrie checkes they saie, that he hath not to doo with bachelours, and scholers in the chayre, but with Judges, in the judgements seate, that there he maie not strive and dispute, but must answere plainely, if he will stande to the decree of the Church of Rome, and to revoke his opinion, if not, they shewe him fagottes and fire, sayinge, that with Heretickes they may not contende with arguments and Scripture, but with fagottes and fire, and enforce the man not convicted of any obstinacie, nor taught better doctrine, to denie by othe his opinions againste his conscience, and if he will not do it; they deliver him into the handes of the temporall judge to be burned, sayinge with the Apostle G1 Take awaie mischief from among you, so great in time paste was the gentlenesse of the Church,

and the clemencie of the Bishoppes, as Gratian hath written in the fourth dissination of Conferration, that they did not put them to deaths whiche fell againe to Judaisme, nor punisthed blasphemers; and Berengarius fallinge againe to abominable Heresie, was not onely not put to death, but also not deprived of the dignitée of an Archedeacon. But nowe a dayes he that hathe fallen into a very little errour, is condemned more then to deathe, and sometimes for every small offence is by these inquisitours delivered to be burned: peradventure this severe punishm t is necessary and profitable to the Church, so that in the meanwhile, brotherly love faile not, the inquisitours of heresy are sometime wicked themselves, and may be heretickes, whiche thinge gave occasion to Clement to make a newe décrée, inquisitours then ought to dispute againste heretickes not by darke arguments, and brawling sillogismes, but by the worde of God upon the Catholike faithe, and to convince an hereticke by the holy Scriptures, afterwarde accordinge to the instructions of the Canons, and the constitutions of the holy counsailes to ende the matter, and to bring him for whom Inquisition was made to - notes- G1 1 Corinth. 25.

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the Catholike faithe, or to declare him an hereticke:for he is not an hereticke which is not unadvised, not he ought to be called a maintainer of Heretickes, which defendeth a man voyde of offence, and not condemned of Heresie, ye he be not delivered to be rente in pieces before the judgem t seate of corrupt Inquisitours, yea rather of ravening Woulfes, and into a dangerous place. And albeit it be expressly providede by the Lawe that the Inquisititoures have no power, nor any jurisdiction to proceede upon any suspition of Heresi, defence, receipte, or favoure, where and when it is not manifestly knowne, that there is expresse Heresie and evidently condemned notwithstandinge these bloodthristing vultures, bey d the priviledges of the office of Inquisitio to them graunted, agianst the Lawes and Canons do intermedle with jurisdiction of ordinaries, usurping the authoritee of Bishops upon such thinges as are not heretical, but onely displeasaunte to godly eares, or sinful, or in some other maner, erroneous about Heresie, and do them most cruel rigour towarde the poore mane of ye cuntrie, which being accused or appeached of witchcrafte, of sorcerie, oftentimes without any laweful judgements foreknownen, are by them put to cruel and terrible tormentes, untill that they be enforced to confesse that they never thought, they maye have wherewith so condemne them, and then trully they suppose that they do the partes of Inquisititours, when they cease no from their duty, until the

sely woman be burned, or hath gifted the Inquisitours hande,
wherefore he taketh pity on her, and delivereth her as
sufficiently purged by toermentes: for oftentimes the Inquisitour
can chaunge the payne of the body into the punishment of the
purse, and apply it to his office of inquisition, whereof there
groweth unto them no small gaine, and they have not a few of
these sely women that are constrayned for pay them a yerely
pension, to the ende they may not be againe punished.
Furthermore when the goode of Heretickes be conficated, the
Inquisitoure Uu iy

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thereby getteth no Trial praye, and finally the timely accusation,
desuntiation, or suspicious Hereticke sorcerie be it never so light,
and the citation of the Inquisitoure bringe infamie with it, whose
honestie is not saved, excepte monie be geuen to the
Inquisitoure, and yet this some staine. With this va ted Pretender
whilst I was in Italie, many Inquisitoures in the Duche of Milan
troubled many nosse homes Patriones, she those of the noblesse
in the countries, and easily got muche mony of the fearfull and
affrayed woman. At length when the decepte was discovered,
they were greevously punished, and fearly escaped the blocke
and the fire. *I could rest favor in this place that anothe subtil,
who more them Scotisticall invention of that famous Hoochstras,
and other my wares of Coleius used in the Inquisitio of the
Jewes, and all that Tragedie of Capnion, and the wavre of ten
yeares, in the whiche all the name, reputation, and doctrine of
our Masters of Coleine recieued remodoless image, if these this
mere not very wel knowne to al men, and with the triumphe of
Capnion the Historie were not cleare to ye time to come:*I had
in time past, wh I was Advocate, and Counselour of the common
wealth of Mediomatrix, a very greevous contention: with no
Inquisitour, who being a wicked man drewe a poore woman of
the countrie, for certaine vaine, and moster untuss accusations
to his bocherie, and to an unfit place, no so muche to examine
her as to tormente her: when I had taken in hand to defende
her, and had declared, that in thinge donne there was no signe
or token, that could cause her to be tormented, he stoutly
denying it sayde, one thinge there is whiche is sufficient enough,
for her mother was in time paste burned for a witche and nowe
when I replied and gave him to understand that this article was
impertinente, and that it ought also to be refused by the office of
the judge for so muche as it was the deede of an other alleaging
to him reasons and Lawes for the same, sodeinly

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he replied againste me, leaste he might seeme to have spoken undifereatly, he punched a reason out of the moste secret places of the mallet of witches, and out of the groundes of Peripateticke Theologie, saying, that this was true because witches were accustomed to sacrifice their childern to the dead assone as they be borne, and also because [word] times they were wonte to conceive [word] formed into the shape of a man, whereof it commeth to passe that the naughtiness is deepe rooted in this childe, like a disease, that commeth by inheritaunce. I then sayd unto him, O wicked father doest thou studye divinitie in this sort? doest thou with these forged devises draw poore giltles women to the racke? doest thou with these deceitfull senteces judge others to be Heretickes, thou thy self with this opinion being not inferiour to the Heretickes Faustus and Donatus? be it as thou sayeth, doest thou not make the grace of baptisme vaine? and the Priestee shall say in vaine, departe thou uncleane spirite, geve place to the holy ghoste, if the childe for the sacrifice of the wicked mother shoulde remaine in the power of the Devil [word] also if thou wilse defende their opinions, whiche confesse that the spirites whiche accompanie with women ca engender, certes none of them, that affirme this, hath at anytime so muche hated that he beleved that those devils together with the stolen seade did put parted and chelre nature in the creature, but yet I wil testithe (sayde I) attesdinge in our beleefe: that by the proper nature of our humanitee we are all borne of one staffe of sinne and everlastinge curse, childern of perdition, childern of the devil, childern of Gods displeasure, and inheritoures of hel: but thorow the grace of baptisme Satan is caste out of us and we are made a new creature in Jesus Christ, from whom none can be separated but by his owne sinne, muche lesse an others deede can damage him. Nowe thou see how sufficient this judgement is not grounded upon Lawe, voyde of reason, and hereticall in vouchinge: she cried

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hypocrite at these wordes was very angrie, and insulted that he woulde proceede aganist one, as a supporter of heretickes: but I ceased not to defende that sely soule, and finally thorowe power of the lawe I delivered her salfe from the mouthe of that Lion, and so that blouddy Moncke stande ashamed in the presence of all menne, and by reason al his crueltee so very infamouse, was not onely he but also the unjuste accusers whiche defamed the woman were condemned in a great some of many to the chapter of the Church of Mentz, whose subjectes they were. Of Scholasticall Divinitie. Cap.97. Lastly it resteth to speake of

Divinitie. But I wil let passe the Divinitie of the gentils, written in time past by Musaeus, Orpheus, and Hesiodus, the which, it is manifest, that it is altogether poetically and fabulous: Eusebius, Lactantius and other Christian Doctours have overthrowen this long sense with very strong reasons, neither will I speake that of Plato and other Philosophers all which we have shewed before to be the makers of errors. But in this place my communication shall be only of Christian divinitie: it is certaine that this dependeth upon nothing, but the beleefe of the teachers thereof, for so much as it cannot chaunce under any Arte. But let us speake firste of Scholasticall Divinitie, which doctrine was firste made up by the Sorbonistes of Paris, with a certaine mixture of Goddes wordes, and Philosophicall reasons, fashioned like two bodies, as if it were of the Centaures kinde. Moreover also it is written with a certaine newe kinde of teaching contrary to the use of the ancients, by briefe questions, and subtil Syllogismes without any eloquence, notwithstanding otherwise very full of judgement, and understanding, the authors thereof, and they which excelled therein, were the Masters of sentences, Thomas Aquinas, Albert surnames

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the greatest, and many other, as John Scot a doctor of subtil understandinge, but overmuch inclined to contention. Hereupon Scholasticall Divinitie in the end by little and little was turned to Sophismes, whilst ye these devine Sophisters of latter time, and Hucksters of Gods word, which be not devines excepte the title be bought, of so high a Science they have made a certaine Logomachie, that is, an undiscereate altercation, goinge from scholl to scholl, movinge questions, forging opinions, and wrong the Scriptures with intricate wordes givinge them a contrary sense, redier craftly to deceive, then plainly to trie out the truth, they have also presumed to invente infinite seedes of brawling, with the which they minister matter of contention to the wrangling Sophisters, whilst that they draw out the formes, whilst they call the voyces Generals and Specials, whilst some stick to the things, some to the names, and that which they take from one, they ascribe to another, some take this indifferently, and every one endeavoureth to finde somethinge, wherewith to confirme his Heresie. And in this manner (which Thomas Aquinas doth also lament) to laugh at and mistrust that inviolated faith of ours amonge the wise men of this worlde, whilst that they regarde not the Canonically Scripture of the holy Ghost, they have piked out very many apt questions to dispute upon divinitie, in the which they exercisinge their wit, and consuminge their time have placed all the

doctrine of divinitée in them alone, against which if any wil resist with the autorité of the holy Scriptures, fourth with he shall here saie: the letter killeth, it is deadly, it is unprofitable, but they will saye that we ought to search out that whiche lieth hidden in the letter, afterwarde they having recourse to interpreting, to expounding, to glossinge, and to sillogisinge, do rather geve it some other sence, then the proper meaninge of the letter, if thou instantly require an aunswere, and be earnest uponthem, Xx

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they will geve evill language and call thée Asse, as one which understandeth not that which is hidden in the letter: but as a Serpente féedest on the earthe alone: so that there is none emongest them accompted for devines, but suche as can brawle apace, and dispute againste everye matter proposed, readily to invent, and find out new understandinges, and to make so greate a noyse with monstrous woordes, that not for the hardnes of the matter, but for the straungnes of woordes they be understoode of no man. And than these be called subtile, angelike, seraphike and devine doctoures, when they have handled the matter so, that they cannot be perceived, then the multitude of the auditours, rushe aboute them, whiche beleve whatsoever they have spoken, is set from the most hidden misteries of divinitée: and sweare to folowe the woordes of their maister, and beleve that it is impossible to knowe that, whiche they knowe not, and are in suche wise entangled in the opinions thereof, that they cannot be convinced by any cotrary reasons, nor content themselves with any Scripture, but like Anteus doo endeavour to renew their strength, in the bosome of their mother, where they were begoten, and demaunde succoure of their doctoures, Than hastneth faste the raven to her younge Forsakinge coursinge steede, and cruel hownde And of the carkeise parte to them shee bringes. This therefore is the foode of raven olde Wherwith when nest she builds, she feedes her self. Hereof it is come pae, that the highe science of schole divinitée is not frée from erreure and naughtinesse, so many sectes, so many Heresies have ye wicked hipocrites, and hare brayned Sophisters brought up: whiche, as Paule saith, preach Christe not for good wil, but for consentio, so that there is sooner founde concorde emonge Philosophers then emonge devines, which with the opinions of men, and fresh errours have abolished al the glorie of ancient,

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and professinge with coloured titles a detestable doctrine with divers manners of expoundinge, as it were devised Laberinthes, doo againste righte and reason take upon them the name of holy divinitée by theft and robbérie, and abusing the names and ordinaunces of holy doctours have raised up sectes, as in time past it was sayd in the Church: I holde with Apollo, I with Paule, and I with Cephas, pretending their studies, by whose meanes they have ben trayned up in learninge and swearing to observe their masters traditions do dispise all other, not consideringe what is sayde: but who sayeth it. * [*] For this cause no devine can nowe be truely called learned, but he whiche hathe sworne to that secte, and holding it faste with his téeth doth not stifly defend it, and in every place maketh a shewe, and hath in his mouthe the name and signe thereof, and vaunteth to be saluted, and preferred with the title thereof, as Thomist, Albertist, Scotist, and Occanist. For it is not honest that a pure Christian shoulde be called with so many names, for so much as that surname maye be common with them to Bowchers, Cookes, Bakers, Tailours, Barbers, Watchemen, to fowle sluttés also, and to all the ignoraunt sorte. * [*] Furthermore these folowers are divided into many partes emonge themselves, for some of them, whiche have a profounde wit, and will séeme better learned then the Prophetes, and Apostles, presume also that they are able with their Syllogismes to finde out, and declare suche thinges as are beleved by faith alone, and with vaine questions their reason of devine thinges: and with monstrous boldnes they contende, oftentimes with divers absurde opinions, as when they distinguish the devine Essence from the Relatives, some in déede, others onely in reason, some facion and make infinite Realtees (as they saye) like the Idees of Plato: others againe denye them, and laughe at them, moreover then this they invent so many monsters of God, so many divers formes of the divinitée, so many Xx y

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Idoles of their fantasies, and thoughtes of the heavenly thinges, and with the crokednesse of their opinions they rente our Savioure Christe in péeces, and attire him in divers maskeries of sophismes, and with their foolish suppositions do facion and unfacio him unto what forme they liste, as it were an image of ware, so that their doctrine séemeth to be nothings els but mere idolatrie. * [*] I speake not of other their Heresies, and controversies aboute the Sacramentes, Purgatorie, Soveraintée, the Popes commaundementes, and their obligations, indulgences, Antichriste to come, and many other like in ye whiche they declare their foolish wisdom, and with the

presumptio therof swollen and puffed up with pride like the Giauntes whiche are mencioned in fables, heapinge up questions upon questions, and argumentes upon argumentes, pronouncinge theire sentences against God: upon whose wickednes the wrathe of God will descende from heave. * [*]
 The others, which reach not so high, make histories of Saints, choping in some lie under the colour of godlines, they bring false relikes, they forge miracles, and feigne such things as they terme examples, pleasant or fearefull fables, they number prayers, they weigh merites, thei measure ceremonies, thei sel indulgences, they distribute pardons, they sel their good workes, and devoure the sinnes of the people thorowe begginge. And as it were with a certaine lawe they tell of appearaunces, of conjurations, and of the aunsweares of deade, and out of the bookes of Tundall, or of Brandarius, or of Patricius, taught in a denne under the earthe they playe tragedies of purgatorie, and comedies of indulgences, in the pulpit as it were in a stage, and transforming themselves with so warrelike a boldnesse, with so Thrasonicke a bosting, with so arrogaunt lookes, with a chaunged countenance, with streatched armes, with many kindes of gesture: as the Poetes describe Protheus, with baine woordes and with the voyce of Stentor, they thunder to the people.

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But the moste ambitious emonge them are they whiche attribute to themselves the ornamente of schole doctrine and Eloquence, these in cryinge (in declaiminge I thought to saie) singe poemes, tell Histories, reason opinions: they cite Homer, Vergill, Juvenal, Persius, Titus Livius, Strabo, Varro, Seneca, Cicero, Aristotle, and Plato. And in stéede of the Gosple and the worde of God, they speake mere trifles, and wordes of men, preaching a newe Gospel, counterfeitinge the worde of God: whiche they set foorth not for love, but for gaine, and monie. Livinge not after the truth of the worde, but accordinge to the pleasure of the fleshe, and when in the daie time with diverse erroures they have spoken in the pulpitte of vertue the nighte after in privie places they become Venus souldiers. And this is their waie, thorowe whiche they goo to Christe. Finally when vices are to be reproved, it is a wonder to sée them with what sclaunder of tounge they chafe, with what insolencie of gesture they rage, with what filthinesse of speache they barke, with what unshamefastnes of voice they exclaim, as if Christe woulde not have the trumpetoures of his worde to be fishers drawinge on the righte side with a gentle nette, but Archers and cruell Hunters persecutinge on the lefte side: And also as they are not men, and subject to these vices or greater whiche they reprove, or at any time have benne, or yet

maie be made subject, so these fishers of men, whose tounge is in stéede of a nette, ye thei maie drawe the wicked to salvation, they are become also hunters of good men to damnation: their mouth is as it were a bowe of léésinge, and their tongue is a wounding arrowe. * [*] But this sufficeth whiche is alreadie spoken, for it is daungerous to reprehende the with to bolde a manner of talke: because they be wonte, as often as they be angred, to cóspire togeather, to bring them in judgement before their Inquisitours, which reprove them, and constraine them to saie the contrarie, sometime to chasten them with fire Xx iy

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and fagotte, or prively with poison to take him out of the worlde: for this they have emonge the secrete misteries of Religion: if there be any that to their Religion breadeth sclaunder, which is lawful and honest, geving him poison in secrete, they bereve him of life, to the end that the order thoulde not be defamed, when publikely he were punished. * [*] But leavinge to speake of this let us nowe passe to the true divinitée: and this also is devided in two partes: for the one is Prophetically, the other Interpretative. We will firste speake of the laste. Of Divinitie Interpretative. THE Divines interpretative suppose, that as thorow the bountie of nature, Grapes, Olives, Corne, Hempe, and many suche like growe and are ripened, of whiche finally with the witte and ayde of men, wine, oyle, breade, cloth, and so the other workes of nature are complete and perfourmed. Semblably also the worde of God very obscure and hidden is geven to be expounded with our interpretations, not by our forces and inventions, as if the woorde of God, like ye workes of nature had néede of our healpe, but by ye self same holy spirit of these holy Scriptures: who distributeth his giftes to every m accordinge as he listeth, and where he will, making some Prophetes, some interpreters of Prophetes. This Divinitée than of interpretinge heavenly thinges, dothe not procéde after the manner of the Peripatetickes, by defining, or deviding or cópounding, for none of these waies belongeth unto God: for somuch as he cannot be defined, devided, or compounded: but there is an other waie to know him, whiche is in the middle betwene this and the prophetically vision, whiche is an equalitée of the truthe with our purged understanding, as the keye is with the locke, whiche as it is most desirous of all trutthes, so is it apte to receave al intelligible thinges, and therefore it is

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termed the possible understanding with which although we doo not thorowly understand such things as the Prophets write, and

as they which have séene the secretes of God, yet the gate is opened unto us, that by the conformitée of the truth perceaved, to our understandinge, and by the lighte, whiche lightneth us our of the opened entrailes, [] we are much more certaine then we should be by the apparaunt demonstrations, diffinitions, divisions, and compositions of Philosophers, and it is graunted us to reade, and understande not with our eies and out warde cares, but to perceave with better senses, and the baite takē awaie and ye face uncovered to receave in truth from the marowe of the holy Scriptures, which they have written under coveringes, that with perfect eyes have beheld it, which was hidden from the wise men of this worlde, and from philosophicall knowledges, and wée set holde on that with so greate a judgements of certaintée, that al doubte is laide aside. And for so muche as this truthe lieth manifolde hidden in the holy Scripture, for this cause the holy and spirituall menne have made divers and sundrie expositions of the holy Scripture: for some goingea softe pace upó the barke of the letter, bringinge the Scriptures to agréement, and erpoundinge one worde for an other, wrestinge some sense by ye order of woordes by Etymologies, by proprieties and significations of woordes and other like thinges, doo searche out the truthe of the Scripture, whiche therefore they call the literall exposition. Some other referre what thinges soever are written to the busines of the soule, and to the workes of justice, the exposition of whiche for that cause is called morall. Some by divers tropes or figures tourne it to secretes of the Church, the sense of which is called Tropologicall. Some geven to the contemplation of heavenly life, referre all thinges to the mosteries of Goddes glorie, and this exposition they call Anagogicall. And these be the foure expositiös of the Devines exercised in the Church,

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beside whiche there are yet two other, the one of whiche referringe al thinges to the chaunge of times, alteration of kingdomes, and to the restitutions of times, is for that called Typica, wherein excelled Cyrillus, Methodius, and the Abbot Joachim, and of them of our time Hyerome Savanarola of Ferraria. The other searcheth out in the holy Scripture, the powers and vertues of the universall and sensible worlde, of all nature, and of the frame of the world, which exposition they thereof cal Phisicall or Natural, in this excelled Rabbi Symeon, Ben Joachim, which wrote upon Leviticus a very large volume, wherein wel neare discussinge the natures of all thinges, he sheweth howe Moyses accordinge to the agréement of the triple worlde, and the nature of thinges ordained the Arke, the

Tabernacle, the Vessels, the Vestures, the Rites, the Ceremonies, and the other Mysteries to appease God, and the heavenly powers, and hath ordained mā to declare ye likenes of these thinges, and many Cabalistes folowe this opinion, ye is to saie, they which entreate of Bresith, that is to saie, of thinges created. For they whiche reasoninge of Mercana, that is, of the judgement seate of God, by figures, by revolutions, by Symbolike reasons do referre all thinges to the principall him selfe, these searche out the Anagogicall sense. These then are the fire moste famous senses of the holy Scripture, the Authours of which, the Expositours, and all the Interpretours, with a common name be called Divines. Of this Sorte emongst us were Dyonisius, Origines, Policarpus, Eusebius, Tertullian, Irenæus, Nazianzenus, Chrysostome, Athanasius, Basile, Damascen, Lactantius, Cyprian, Hierome, Augustine, Ambrose, Gregorie, Ruffine, Leo, Cassiane, Barnard, Anselme, and many other holy Fathers, which were in time paste, and also some other of latter yeares, as Thomas, Albert, Bonaventura, Egidius, Henry of Gaunte, Gerson, and many other: * [*] but farre inferiout to the auncientes. * [*] Notwithstanding all the interpretinge Devines, for somuch

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as they are men, they also suffer humaine things, in one place they erre, in an other they write contraries and repugnances, oftentimes they disagree from themselves, in many thinges, they goo besides the marke, and every man seeth not al thinges. For the holy Ghost alone hath the full knowledge of heavenly thinges, which distributeth to every man after a certaine measure, reservinge many thinges to himselfe, that alwaies he maie have as his schollers. For we all (as Paule saithe) knowe not nor Prophecie but in parte. All this interpretinge Divinitée then consisteth in the libertie of the spirite, and is a certaine wisdom separte from the Scripture, in the which it is graunted every man to abounde accordinge to his sense, by those manifolde erpositions, which we have recited, whiche Paule in one worde termeth misteries, or speeches of misteries, where he saithe: The spirite speaketh misteries. Wherefore Dyonisius calleth this Misticall and Significative Devinitee, entreated of by these holy doctours in great volumes, * [*] but sometimes not without many errours. * [*] Neither doo you beleve them in all thinges, for many of them have persevered in many erroneous opinions touching Faithe, which have bene reproved by the Church for Hereticall. As it is manifeste of Papia Bishop of Hieropolis, of Victorinus of Poitiers, of Hiereneus of Lions, of Sainte Cypriane, of Origen, of Tertullian, and many other, whom it is manifestly knowne that they erred in faithe, and their

opinions condemned for Hereticall, although they be canonised for Sainctes. Here notwithstandinge it is néedefull to have a higher spirite to judge and decerne, whiche is not geven as by men, nor by flesh and bloude, but is geven from above by the father of light, for none without his light can truely speake any godly thinge. And this light is Gods woorde, by ye which al things are made, geving light to every ma that cometh into this worlde, and geving them power to be made the sonnes of God: to all them I speake that have Yy

Chapter 99: Of Propheticall Divinitee

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receaved and beleved in him. Neither is there any that can declare those thinges whiche belonge to God, but his owne woorde, for who els hath knowen the Lordes meanings or who els is made his counsailloure, but the sonns of God, the woorde of the Father? Hereof we wil speake, but first we will entreate of Propheticall Divinitée. Of Propheticall Divinitee. Cap.99. Even as prophecie is the speache of the Prophetes, so Divinitée is nothing els but the traditió of Divines, that is to saie, of them that speake with God: for every one that shall remember any prophecie, or els interprete it, he is not foorthwith a Prophete, but he, that in heavenly thinges with the knowledge of godlinesse is endewed with vertue, and holines, which speaketh with God, and on his lawe both thinke daie, and nighte: for in this wise John the authoure of the Apocalips, in the letters of Dionysius was named Theologus, that is, a devine, that is to saie, of his talking with God: to whome the truthe saithe: he that héereth you, héereth me: and he that despiseth you, despiseth me: which woord was not spoken to our Masters, not to the cótentious Theofophistes, not to the sellers of indulgences, but to the true Devines, to the Apostles, to the Evangelistes, and to the messengers of Gods woorde, which saie: I dare not speake any thing, which Christe dothe not through me. The holy doctrines then of these divines, of faithe, and pietée, are Divinitée. To their woordes and writinges credite is geven, as to thinges grounded not upon the contentions of syllogismes or opinions of menne, but upon sounde doctrine (as Paule saith) inspired from above: not after the manner of the Philosophers goten by dividinge, defininge, cópoundinge, nor contemplatinge, but with a certaine essential touching of divinitée, comprehended by a cleare vision in the heavenly lighte: of which vision we finde very many

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kindes in the holy Scripture, according to the divers dispositions of the Prophetes in receavinge, for we reade of some that saw God or the Angels in the forme of a man, others in the likenesse of fire, others in the likenes of the aire and the winde, others in the likenesse of a river and of water, others in the likenesse of birdes, others in the likenesse of pretious stoones and mestals, others in the likenesse of letters and carracters, or of a hande that writeth, others in the sounde of a voice, others in dreames, others in a certaine spirite abidinge within them, others in the efficacie of understanding, wherefore the holy Scripture termeth al the Prophetes, seinge. So we reade: the sight or vision of Isaie, the vision of Jeremie, the vision of Ezechiell, and of others. And in the newe lawe John saith: I was in spirite at that daie of the Lorde, in the whiche I beinge carried saine the throne of God. And Paule witnesseth that he sawe such thinges as are not lawfull for a man to speake: and this sighte or beholdinge of many is called a ravishinge, or a traunce, or a spirituall death: for then there is a certaine seperation of the soule from the bodie, but not of the bodle from the soule. Of this death it is saide: man shall not see God and shall live: And in an other place: In the Lordes sighte the death of his saintes is pretions. And yet it is more plainely expressed by the Apostle, where he saith ye be deade, and your life is hidden with Christe, he then must die this death that desireth to enter into the holy places of prophetically Divinitée. And the beholdinge of this heavenly vision is of two sortes: the one, with the which God is séene face to face, and then the Prophetes see (as Paule saithe) such thinges as are not lawfull for a man to speake, and such thinges as the tongue of men and Angels is not able so expresse, nor penne to write. For it is a certaine touchinge and union of the divine substaunce, and a beautifynge of the pure and seperated understandinge without any image or semblance, and therefore the divines interpret this a Meridional Yy y

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vision, as Augustine upon Genesis, and Origen againste Celfus, doo largely discourse of these thinges: An other vision there is wherein the hinder partes of God be séene: that is to saie, when with cleare sighte the creatures be perceaved, whiche be the hinder partes and effectes of God, by the knowledge of whiche the creatoure shaper of all thinges, and the firste cause which maketh all thinges is knowen, as the wiseman saithe: by the greatnes of the image and the creature, the Creatour of them maie be knowen. And Paule of the same saith: the invisible things of God are unberstoode made by them whiche have bene made: moreover the Peripatetickes have in use a certaine

manner of speakinge, that they whiche argue from the effectes to the causes, are saide to reason a posteriori, that is, of the latter. Moses had bothe these visions, the holy Scriptures wirnessing the same, for of the first we reade that Moses sawe the Lorde face to face: of the other wée reade that God saide unto him: Thou shalte see my hinder partes, and accordinge to this seconde vision Moses made the Lawe, and appointed sacrifices and ceremonies, and erected an Arke, and in them he comprehended other mysteries, and al the secretes of the workes of God and nature, after the moste viligent example of the whole universall: and this vision also is devided in two partes: for either it beholdeth the creatures in God himselfe, and is ralled of the divines the mornynge vision, or seeth God in his creatures, and is called the nighte vision: There is moreover an other certaine prophesicall vision, that is to sate, that which chaunceth in dreames, as we reade in Mathewe, that the Angel appeared to Joseph in his sléepe: and in an other place, that the wise men were admonished in theire sléepe when they had woorshipped Christe that they should retourne into theire countrie an other waie. There are also in the old Testament many exáples thereof: and finally Job declareth what manner of vision this is, where he saith: In the feare of ye night vision, when sleepe

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falleth upon men, and that they be in bed, then openeth he their eares, and teaching, instructeth them with doctrine. And this as the fourth kind of visions is called the night vision. There are yet twoo other kindes of prophecie, one, whiche is received with expresse woordes, in which kinde Moses in the mounte Syna, Abraham, Jacob, Samuel, and many other Prophets of the old Testament, mere made famous and instructed; in the new law the Apostles, and al the Disciples of Christe, were taughte with a true and lively voice by Christe. An other Kinde of Prophecie hapneth thorowe the moving of the spirit, that is, when the soule is attached by some divine power, to him then linked, and severed from the livinge man, and is replenished by him with wisdom and knowledge, beyonde all mans wit and strength, whiche attachement of the soule or inspiration, proceedeth not onely from an angelike power, but oftentimes also from the spirite of the Lorde, as it is read of Saul, that the spirit of the Lorde entred into him, and prophecied, and was chaunged into an other man, and reckoned emonge the Prophetes. And in the Actes of the Apostles the holy Ghoste entred into the baptized in a flame of fire, and this spirite oftentimes also ravished më subjecte to sinne, and many Poetes of the gentiles as Cassandra,

Helenus, Calchas, Amphiaraus, Tiresia, Mopsus, Amphilochus, Polybius of Corinth, In like maner Galanus the Indian, Socrates, Diotima, Anaximander, Epimenides of Crete. Semblably, the wise men of the Perseans, the Brachmanni of Asia, ye Gymnosophistes of the Ethiopians, the Prophets of Memphis, ye Druides of the Frëchmen, and the Sybilles were replenished with this spirite. Before whiche prophetical attachment of the sprit there oftentimes go certaine ceremonies, and also to execute ye authoritee of ones duty, and the communion of holy thinges do helpe very much: as the Scripture both geve example of Balam, and in an other place of the application of Ephod: and the Evangeliste witnesseth of Caiphas, that he prophecied, Yy iy

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when he was Bishop of that yeare. And hereol also ye Mecubales of the Hebrewes have presumed to write of the skilfulnesse howe to prophecie. I passe oer those thinges whiche the diines with déepe contemplation of the understandinge do intreate of the xxxij. pathes, and those whiche Augustine toucheth of degrés, Albert of the receipts of formes, of the which he sheweth seven kindes in sleepe, and so many appearaues in watche. Of whiche this one thing we will admonish you to be cósidered: that not alwayes the divine powers come outwardlye to be seene of the Prophetes, or to speake with them, but very oftentimes those thinges are caused inwardly, that is to say, when the minde of the Prophete doth receive the divine light: the shining wherof dispersed with his beames thorowe the middest of all thinges, even unto this grosse body, doth make the very senses partakers of his felicitée, and passinge inwardly from the understanding thorowe the reason and imagination, and universally thorowe the whole soule, even unto the instrumentes of the senses doth in them lye covered, as the night or light, or vision, or talke that moveth every sense with his own condició: and that truly hath chaunced to many Prophets, to some in theire watche, to some in theire sleepe. So wée reade in Plato and Proculus of Socrates, whiche saye that he was not onely inspired by intelligible influence, but also by voyce and communication: notwithstandinge these thinges chaunce sooner in dreames: but of this we have sufficiently spoke. It is more then time that we retourne to our pourpose. Prophetically divinitée therefore is that which by the inspiration of the sight teacheth the stedfast woorde of God: but the autoritée and argumentes with which his truth isestablished, are not the décrées of men, not the use of longe time not the faigned devises of wisemen, not the princely ordinaunces of sectes, not

Syllogismes, not Euthymemes, not Inductions: not Obligations,
not insoluble consequences, but divine oracles agréeing

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together received in the universal Church by one whole and stable consente, confirmed with miracles, monsters, wonders, and with all kinde of holinesse and daunger of life, and with the testimonie of the bloude shedde for us. We have Moises, Job, Daud, Salomon, and many other Canlonical writers and Prophetes of the olde Testamente, Doctours of this prophetically divinitee. The Doctours of the newe Testament be the Apostles, and Evangelistes, and although al these mere replenished with ye holy Ghoste, notwithstandinge all did in some place swarve from the truth, and in that they were liers, they made no lye wittingly nor craftly, for to saye, this, is a moste damnable Heresie, and greater, and more daungerous then the Heresies of Arrius and Sabellicus, turninge upset downe the autorité of al the Canonically Scripture: notwithstandinge in this so greate an erreure in time paste was that greate, and holy Jerome, disputinge against Augustine of the reprove of Peter: for Jerome said ye Paule lied craftely, which if it would hae ben graunted, and such alye shoulde have bene admitted in the holy Scripture, incontintly (as Augustine saith) al the certaintée of ye holy Scriptures shoulde faile. Unto whome Jerome acknowledginge the erreure and perceivinge the truthe, after many contradictions, and defenses of his erreure yéelded in the ende, that then whiche I saie, that ye holy writers have in some place after a certaine sorte ben lyers, I wil ye it be understoode, not ye they have willingly erred, but ye either like men they have ben deceived, or chaunging ye will of God have revolted. So Moses failed, who promised the people of Israel to bringe them out of Egypte, and so leade thē into ye lande of promisse, and truely he brought the out of Egypt, but to the lande of promisse he brought them not. Jonas failed fortelling ye Dinivites there destructiō within the space of xl. daies, which notwithstanding was deferred, Helias failed foreshewing the miseries that should happe in ye daies of Achab, which also were prolonged until the death of Achab. Isay failed foreshewing Ezechias that he

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Should die the day folowing, whose death was prolonged fiftene yeres after. Likewise many other prophetes have failed, and al their prophecies are some taken away, or inspended, The Apostles also and the Evangelistes have failed, Peter failed when he was reproved by Paule. Mathewe erred whē he wrote that Christ was not yet dead, when the speare opened his side. But

this defecte or fayling is not the defecte of the holy Ghost, but either of the Prophete, not well perceivinge what the spirite telleth him, or ye vision sheweth him, or by some alteration made in those thinges of which he prophecied, whereof it commeth to passe, that the sentence of the oracle is either altered or deferred. Hereof it commeth to passe, that all the Prophetes and writers in some thinges appeare lyers, accordinge to the Scripture that saithe: every man is a liar. But Christe alone God and man was never founde, nor shalbe founde a liar, neither shal his woordes be chauged, or faile, who onely is mithout lie and errour, he hath never uttered vaine oracles, as he hath said: Heaven and earth shal perish but my woordes shal not perishe: and because all truthe commeth thorowe the holy Ghost, Christ alone doth assuredly possesse this holy spirite, and shal not departe from him, but rest in him. It is not so of others: for the spirite came upon Moises, but in the striking of the rocke he was taken away. He came upon Aron, but in the sinne of the calfe he departed. He came upon Anne theire sister, but in the murmuringe against Moises, he left her. He came upon Saul, David, Salomon, Isay, and others, but he continued not in them. Neither be the Prophets alwaies Prophets: nor alwaies see, nor alwaies foretel, nor a cōtinual habit is prophecie, but a gift, a passion, and a spirit that passeth, and seing there is none, which doth not offede, there is none from whom the spirite doth not depart, or at the leste wise forsaketh him for a time, saving from the onely sonne of God Jesus Christe, of whome therefore it was sayde in John: Upon whome thou shalte see the sprite descende,

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and abide in him, this is the Sonne of God, which Baptiseth in the holy Ghost, and can likewise communicate him to others. Wherefore (as Simonides saithe) God alone hath this honour, that he is supernatural, and so we may truly say: Christe alone hath this honour, that he is a divine, notwithstandinge let no man thinke that the Scriptures of the olde Testament, after that the Gospel by them was brought to light with the divine birthe of Christe, are for this cause féeble and deade, for they alwayes live in great autoritée, by them the Apostles proved theire doctrines, and without theire testimonie have spoken nothing: Christ sendeth us to search them, whose Gospel doth not undoe these Scriptures, but hath fulfilled them even to the leaste jote and point. But hereof we will more largely discourse beneth. This moreover is also to be considered, that the holy Scripture it selfe doth want in many volumes, whiche easely by it selfe is perceived. For Moises citeth the bookes of the warres of the Lorde: and Josua, the booke of the juste: Hester, the booke of

the thinges worthie of memorie, the booke of the Machabees alleageth the holy bookes of the Spartiates, and Paralippomenon maketh mention of the bookes of the lamentations, the bookes of the vision of Samuel, the bookes of Nathan, of Gad, of Semeia, of Haddo, of Ahia Silonites, and of Jesus ye Sonne of Hammon Prophets. Judas alleageth in his Canonick Epistle the booke of Henoch. The booke of Abraham the Patriarcke is cited of menne worthie of credite, all which have perished and are founde nowhere. And moreover all they whiche be reade at this daye are not indifferently approved. For Dionysius alleageth the Gospel of Bartholomewe, and Jerome maketh mention of the Gospel of the Nazarites, as Luke in the preface of the Gospel saith that many have taken in hande to write the Gospel, as whose bookes are loste, and are not to be found againe, and many of them, because they have ben corrupted by Heretickes, or els published without the title of a Zz

Chapter 100: Of the Woorde of God

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certaine authoure, have not ben received by the fathers, nor approved by ye Church. In the meane season I speake nothinge of the false Prophetes, whiche have crepte in, prophecyinge for vaine glories sake those thinges which the holy Ghoste hath not taught them, but certaine lyes, not herde of whiche are not after the truthe of the Scripture, they bring in sectes not for the unitée of the spirit, nor for the peace of the Church, and making themselves as it were the counsellours of God thorowe a rashe presumption, drede not to take the Lordes Testamente in their mouthe, and to write prophecies, and Gospels, all which are either hereticall or not used opely in ye Church, nor put into the holy Canon, as it is manifeste of the Canons of the Apostles. But the songes of Salomon were not put into the holy Canon of the Hebrewes, before thei were corrected and approved by the Prophete Isaye. And thus by these thinges it is easily perceived, that the true divinitée, that is to wit, the holy Scripture is founde deprived of many volumes, and after a sort unperfecte, and very fewe of many remaine true and certaine, whiche as bookes of life do make up the holy Canon. Of the Woorde of God. Cap.100. BEholde ye have nowe harde howe doubtfull, howe double, howe uncertaine, howe ful of daunger al doctrines are, that asmuche as is in them wée are constrayned to be ignoraunt, where the truth resteth, yea in divinitée, ercepte there be one whiche hathe the keye of knowledge and discretion (for the armarie of the truthe is locked, and hidden under divers misteries, and shut up also from the wise and holy men) by the which we might enter into such a great, and incomprehensible treasure. And this onely

Keye is nothing els, then the Woorde of God, this alone decerneth everye signification and kinde of woordes, and what communication procéedeth from ye Arte

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of Sophistrie, which doth not shewe the truthe, but a certaine image therof: and judgeth what talks possesseth the truthe not in appaurance and counterfeit coloure, but in effecte and reason, therein every Arte of deceit and lyes is surmounted, neither argumentes, nor sillogismes, nor any subtilties, of Sophismes can stande againste it. He ye deliteth not his minds therwith, or disagréeth from it, he as Paule saith is prowde and knoweth nothing: Wherefore it behoveth us to trie by the Woorde of God all the disciplines, and opinions of sciences, as golde is tried by the touche stone, and in all thinges to flée thither as to a moste stiffe rocke, and out of that alone to séeke for the truth of all things, and to judge of all doctrine, of the opinions and expositions of al men, * [*] and that we reade not by the doctrines, by the gloses, by the expositiós, or by other sayinges of men, although they be most holy and beste learned, the I meane which speake either without or against the autoritée of Gods Woorde, * [*] For as Gregorie saith, whatsoever hath not autoritée from thence, is as easily confuted as proved, but no schole of Philosophers, nor the scholes of any schollers haue taught us the knowledge of this woorde, but God alone and Jesus Christ thorow the holy Ghost in these Scriptures which are called Canon, to the whiche accordinge to Gods commaundemente nothing may be added nor taken away. For whosoever shal do it although he were an Angel of heaven, he is abandoned to the Devill, and accursed by the Lawe of God. So great is ye majestie, so great is ye power of this Scripture, that it aloweth no straunge expositions, no gloses of men nor Angels: neither suffereth it selfe to be bowed to the opinions of mens wittes as if it were of ware, nor after the manier of mens fables suffereth it self to be transforined or chauged into divers senses as it were some Poetical Proteus, but sufficiente of it selfe, both expounde and interprete it selfe, and judging al men of none is judged. For the autoritée therof is greater (as Augustine saith) Zz y

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then all the insight of mans wit: for it hath one constant, plaine and holy meaninge, in which alone the truth doth consiste, and in which it fighteth and vanquisheth. But other Moral, Mystical, Cosmological, Typical, Anagogical, Tropological, and Allegorical meaninges which are without this, with whiche many doo depainte it with sundrie and straunge coloures, can rightly, and

truly teache us some things, and perswade also to the edification of the people, but they cannot prove any thinge or repugne or reprove to establishe the authorit  e of the Woorde of God. For let one bringe in controversie of these senses, let him also cite what substancial authour soever he liste therup   let him alleage an interpretoure, let him cite a glosse, let him alledge the exposition of all the holy Fathers, all these thinges doth not so binde us, but that we maye saye the contrarie. But of the letter of ye Scripture: of the draught and order thereof, bondes are made, whiche noman can breake, noman can escape: but that dashinge and dissolvinge all the force of argamentes, dothe enforce him to say and c  fesse, that it is the finger of God, that man never spake in this manner, ye he speaketh not as ye Scribes and Phariseis do, but as one that hathe power. But the authoures thereof inspired from above have with moste holesome authorit  e made us a Canon, the magnisicence whereof is suche, that w  e oughte to bel  eve all thinges that are therin, and what soever he hath pronounced and taught, this without any retraction is holden sure and holy. As Augustine hathe sayde hereof, that he gave this onely honoure to those bookes, whiche be called Canonically, that he moste constantly bel  eveth that none of the writers of them have erred. But that to the other he will not geve credit, how much doctrine and holines so ever they have in the, except it be proved with evident reason out of Gods woorde, that it is not unlike to be true. Unto these Christ sendeth us teaching ye we should search the Scriptures. The Apostle c  maundeth us to prove al things by

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them, and to k  epe the good, and to prove the spirites also, whether they be of God, and in them to be able to render an accompte of all thinges, and to reprove the gainesaiers, that in this wise beinge made spirituall we maie judge all thinges and be judged of none. But the truth and understandinge of these Scriptures (I meane Canonically) dependeth upon the onely authorit  e of God revelinge the same, whiche cannot be comprehended by any judgement of the senses, by any compassing reason, by any sillogisme of demonstration, by any science, by any speculation, by any contemplation, and finally with any force of man, savinge by the onely faithe of Jesus Christe poured into our soule from God the father by the holy ghost. Which truly is so much the more higher and stable then al the credulit  e of mens knowledges, by how much God him selfe is higher and truer then men: but why saie I truer? Naie rather God alone is true, and every man a liar: then all that whiche cometh not from this truthe, is errour, as that, whiche is

not of faithe, is sinne. For God alone hath in him selfe, the fountaine of truth, fro which it is necessarie that he drawe, which desireth the true doctrine: séeinge that any science is not, nor can be had of the secretes of nature, of the severed substaunces, nor of God the authoure of them, excepte it be revealed from about. For heavenly thinges are not touched with the strength of men, and naturall thinges at every instaunt flée from the inwarde thought, whereof it cometh to passe, that the same which we beleve to be ye knowledge of these things, is falsset and errour, which Isaie doth reprove in the Philosophers and wise men of the Caldees, sayinge to them: Thy wisdom and thy knowledge is that which hath deceived thee, thou haste failed in the multitude of thy inventions. The Grammarian is very héeedefull that he offende not in his talke, and that he utter not a rude and harbarous woorde, but in the meane space he both no deale regarde the dishonestie, and the sinnes of his life, semblably Zz iy

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the Poete had lieffer to halte in his life then in his Verse: the Historiographer leaveth in memorie, and putteth in writinge the deedes of Kinges and peoples, and the order of times: but hath no regarde of his owne life: and it he have, he will not, or he is ashamed to confesse it. The Oratoure abhorreth more the rudenes of speache, then the deformité of life. The Logitioner had rather to denie a manifest truthe, then to yælde to his adversaris in one Syllogisticall coclusion. The Arithmetritians, and the Geometricians number and measure al thinges, but they make no accompte of the numbers and measures of soule and life. The Musitians also entreate of soundes and songes, dispising the manners and discordaunces of the minde: as Diogenes Synopeus was wonte to reprove them, sayinge, that fitly they made the stringes agréed to the Harmonie: but they had the manners of ye minde discordaunt and without order. The Astrologers doo behold the heavens and the sterres, and doo prognosticate to others what shall happen in the world: but they doo not consider that which dayly hangeth ouer their heades. The Cosinographers geve notice of Countries, of the fourmes of Hountaines, of the courses of Rivers, of the limites of Regions: but they make a man never the better, nor the wiser. The Philosophers with greates avauntinge doo searche out the causes and the beginniges of thinges, but God the Creatour of all thinges they neglect and know not. Emong Princes and Dagistrates there is no peace, and one for a lighte gaine séeketh an others destruction. The Phisitions cure the bodies of the sicke, and neglecte their owne soules. G1 The Lawiers very diligente in

the lawes of men, doo transgresse Gods commaundementes: wherefore it is growen to a Proverbe: Neither the Phisition liveth well, nor the Lawier dieth well, because Phisitions be the most disordered sorte of men, and the Lawiers be the naughtiect men that live, and that we dayly see, and one Baldus an expositour of the Lawe a man of great -notes- G1 A Proverbe.

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fame amongst them doth wnesse, that oftentimes they die sodainly. The Divines cryinge out preache unto us the commaundementes of God and holy doctrine, but in their livinge they differ very farre: and had liefer seeme to knowe then love God: * [*] and verely were it true that many of them also under the profession of Divinitée did not defende the doctrine of ye Devil, suppressing and condemninge the veritée of Gods woordes. * [*] He then whiche knoweth al other thinges, to speake and write well, perceaveth the nature of a Verse, the course of times, the waies of reasoninge, the ornamentes of speache, the coloures of Rhetoricke, and remembreth many things, the proportions and summes of numbers, the harmonie of al tunes, and measures of dauncinge, the measures of all quantitées, the inflexion and reflexion of the sunne beames, the situation of the earth and sea, the greatnes of al buildinges, diverse workinges of ingines, the bickeringe in warres, the trimminge of the grounde, the takinge, féeding and fattinge of beastes, birdes and fishe, and every kinde of countrie trade, every industrie of handicraftes, and artificers, paintinge, or engraving, foundinge, hammeringe and hewing, factoringe and sayling, the course, of the starres, and the influences upon these inferiour bodies, the wittie foreshewinges of destinies, and what soever divinations there be of thinges hidden and to come, the unpreignable and more then Magicall monsters of the Artes Magicke, the secretes of the Cabalistes, and the causes of al naturall thinges which are above the highest seates and natures, the reformation of manners, the diverse govermentes of a common weale, housholde instruction, the remedies for diseases, the vertues of medecines, the knowledge and the mixtures of them, the delicate dressinges of meates, to alter the kindes of thinges, and out of them also drawe the life of the worlde. Let him know also bothe lawes, the tragicall pleadinges, of advocates, * [*] the wrangling of the Sorbonistes, the Hipocrisie of the

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Monkes, * [*] and the holy doctrine of holy Fathers, of divine matters, he I saie, which knoweth all these things, and more, if there be any remaininge, yet he knoweth nothings, ercepte he

know the will of Gods woorde, and execute thesame: he that hath learned all thinges, and hath not learned this, he bath learned in vaine, and knoweth all thinges in vaine. G1 In the woorde of God is the waie, therin is the rule, therein is the butte or pricke, whether he ought to goo that will not go astraie, and touche the truth, all other knowledges are subjecte to time and forgetfulnes, and not onely these sciences and Artes, but also these letters carracters, and tongues, whiche we use, shall perishe, and other shall arise, and peradventure they have more then once bene extinguished, and oftentimes have come to lighte againe. G2 Neither hath there bene alwaies one manner of Orthographie, nor like with all men, or in one age, and the true pronuntiation of the Latins tongue at this date is founde no where, and the auncient carracters of the Hebrewes are loste, and there is no remembrance of them, but they which be used now were founde out by Esdras, and their tonge was corrupted by the Caldees, the whiche well neare hath hapned to all tongues, that there is none at this daie which knowledgeth or understaundeth his antiquité, newe woordes alwaies springinge up, and the olde decayinge, and these againe restoared to their former usage: so that there is nothing stable and of continuance. Finally the sentence of Terence is, that nothinge is nowe spoken which hath not bene spoken before, and so perhaps nothing is done, whiche hath not bene done before, yes furthermore al for the moste parte (emonge whiche Volaterrane is) woulde that the gun, which of the most parte of men is thought a newe invention of the Germans, was used in olde time: and this they prove with the Verses of Virgil: I did eke Salmon see enduringe dire tormenting rappes Whilst counterfaiet he the flames of Love and crashinge clappes. -notes- G1 To knowe all things without the woorde of God, is to know nothinge. G2 All tongues corrupted.

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Of heaven highe, on twise two goodly steedes he carried rode,
 And flashinge aie the firie leames, did make nowhere abode. But
 went through Greece triumphauntly, and throughout Elis
 streates, And cald him selfe a God: O witlesse wighte whiche
 flaminge heates Of airie fire, and thunder did set fourth in
 semblaunt shewe, With brasse and course of fower footed
 steedes ----- Hath not Ecclesiasticus spoken hereof, when he
 saithe: what is that which hath bene, that which hath ben made:
 what is that whiche hath bene made: that which is to be made.
 There is no newe thing under the sunne, nor any man can saie:
 Beholde this is newe, for it hath bene alreadie in times paste
 before us. There is no remebráce of things past, neither thei

which shalbe in ye latter daie, shal remember the thinges which shalbe hereafter. And a little after he saithe: The learned and the ignoraunt also shall die: what then shall we here saie? but that all Sciences and Artes are subjecte to death and forgetfulnesse, neither for ever shall they remaine alive, but togeather with death they shal passe to death, forsomuch as Christe saith: That every plante whiche the heavenly father hath not planted, shalbe rooted out, and caste into everlasting fire, it is farre from that science availeth to immortalitée, but the woorde of God alone abideth for ever. The knowledge whereof is so needeful to us, that he that despiseth it, that estemeth it not, and that heareth it not (as the woorde itselfe witnesseth in the holy Scriptures) God will sende upon him cursinge, damnation, and everlastinge judgemente. Ye ought not then to thinke, that it belongeth onely to divines, but to every one, man and woman, olde and younge, and all men accordinge to the grace of capacitée geven to them, are bounde to have the knowledge Aaa

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thereof, and not to differ a strawes breadth from it. For this cause it is commaunded in the old Testament: these woordes shalbe in thy harte all the daies of thy life, and thou shalt tell and commaunde the children and Nephewes to kepe and put them in use, thou shalte muse upon them sittinge in thy house, and goinge thorow the streate, slepinge and wakinge, and shalte binde them for a token in thy hande, thei shalbe, and shal move before thy eies, and shalte write them in the haunce of the doore, and upon the doores of the house. So Josua reade all the woordes, and those thinges whiche were writen in the volume of the lawe before all the multitude of men, women, children, and straungers. And Esdras brought the booke of the law before all the multitude of men and women, and therein reade openly in the streate to al them that coulde understande: and Christ cómaundeth his Gospel to be preached to every creature thorow out the whole worlde, and that not in darknesse, not in the eares, not in secrete, not in chambers, not to any Masters and Scribes drawē aside: but openly, in the lighte, upon houses, to the people, to the multitude: for so saith he to the Apostles: That which I speake to you, I speake to all men, that which I speake to you in darknes, speake you in lighte, and that which I tel you in your eares, preache upon the houses, and Peter in the Actes saithe: He hath charged us to preache to the people. And Paule commaundeth that children should be brought up in Christes commaundementes, and that more is Christe blamed his disciples forbidding little children to come unto him, whose simplicitée and humilitée, as they which have not their minde

prevéted with any naughtie opinions, nor swollen up with any knowledges of men, teacheth it to be so necessarie, to the hirer of Gods woorde, that except one become as a childe, he is altogether unmeete for the kingdome of God. For this cause Chrysostome in a certaine Homelie willeth, that children above all thinges should be occupied in the holy Scriptures, yea

Chapter 101: Of Masters of Artes

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furthermore that at home and privately the husbandes should dispute with their wives and children among themselves of the holy Scripture, and that the one and the other should searche, and geve sentence. And the counsaile of Nice ordained in his Decrees, that no Christian should be without the holy bookes of the Bible. Understande ye then that there is nothinge in the holy Scriptures so harde, so profounde, so difficulte, so hidden, so holy which appertaineth not to all them that beleve in Christe: * [*] nor that hath in suche sorte bene committed to these our Masters, that they ought and maie hide it from the Christian people * [*] but rather all divinitie ought to be common to all belevers, and to every one according to the capacitee, and measure of the gifte of the holy ghoste. Wherefore it is the dutie of a good doctour to distribute to every man, smuch as he is able to receive, to one in milke, to an other in stronge meate, and to beguile no man of the foode of necessarie truthe. Of Masters of Artes. Cap.101. Finally that at length I maie come to my self againe, ye have hearde of those thinges, whiche have bene hitherto spoken from the beginnunge, that Sciences and Artes are nothing els, then traditions of men, approved by us for the good beleefe towards them, and that all these do consist of no other thing but of doubtfeul things and opinions, by apparaunt demonstrations: and that all are not so uncertaine as deceitfull, as also wicked: Wherefore it is altogether wicked to beleve, that they can bring unto us any blessednes of divinitie, in the time past this was the superstition of the Gentiles, which with divine honours woorshipped the inventours of thinges, and them whiche they sawe to surpasse others in any Science or Arte, and placed them in the number of their Gods, dedicatinge to them Churches, Aulters, and Images, and and nbs;

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woorshipping them under divers likenesses. As Vulcane emonge the Egyptians, whereas he was firste a Philosopher, and referring the beginnings of nature to the fire, he afterwarde was woorshipped for the God of fire: and Esculapius (as Celsus

saithe) because he somewhat more subtly practised. Phisicke which was yet rude, was for ye cause canonised. And this is that edificatió, and no other, of sciences: whiche that auncient Serpente the shaper of such Gods, promised to our first parents, saying to them: ye shalbe as Gods, knowinge the Good and the evill. In this Serpente lette him then auaunte, that glorieth in knowledge. G1 For none can possesse knowledge without the favoure of the serpente, whose doctrines are nothing but elusions, and the ende is alwaies naught, as it is also growen to a Proverbe among the people: all wisemen are madde, whereunto Aristotle accordeth, sayinge: that there is no greate knowledge without mixture of madnes, and Augustine witnesseth, that many for the desire of knowledge have loste their witte, neither is there any thinge more contrary to Christian faithe and religion, then knowledge: and doo lesse agréé together. For we know by the Ecclesiasticall histories, yea taught by experience, how sciences wente to wracke when the faithe of Christe waxed stronge, so that the greatest and better parte of them utterly perished, for those most mightie Artes of Magicke departed in suche wise, that not the signes of them remaine, and of so many sectes of Philosophers, scarsly one Peripateticke hath remained, and the same not perfecte. Neither did the [word] stande in better state, and in more assured [word] then when all these Sciences were brought into a straight, when Grammar was not but under Alexander Gallus alone, Logicke in the handes of Petrus Hispanus, Laurentius Aquilegius sufficed for Rhetoricke, a breviarie of times was sufficient for Histories, the Ecclesiasticall so computation, for the Mathematical disciplines, and for all the rest Isidoius alone was sufficient. -notes- G1 A Proverbe.

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But nowe after that the skilfulnes of the tongues, eloquence, and the number of authoures come to their olde state againe, and sciences growe in use, the quietnes of the Church is troubled, and newe Heresies arise. Neither is there any kinde of menne lesse méete to receave Christian doctrine, then they whiche have their minde seasoned with the opinions of Sciences. For they are so stiffe and obstinate in their opinions, that they leave no place for the holy Ghost, and doo so assure themselves, and truste in their owne strength and proper witte, that they yéelde to, nor allowe no truthe: but that whiche they can shew with sillogistical reasons: and they skorne and dispise those thinges, whiche they cannot searche out or understande by their owne stregth and industrie. And therefore Christe hath hidden this from the wise and the prudent, and reveleth it to little children, that is to say, they which are poore in spirit possessing no

treasures of sciēces, which are pure in hart, defiled with no opinions of sciences, which are peace makers, not folowers of other men, to the intent to learne, not cotentions, nor sillogismes, and which suffer not persecution for truthe and iustice: * [*] whiche ar oerthrowing the truth with wrangling sillogisnes, and which suffer not persecution for truthe and justice: whiche are holden for Asses, and beastes of those cōtentious Sophisters, which are draweh thorow the scholes, lifted out of the pulpits, driven out of theire studies, sometimes accused for Heretickes, and oftentimes threatned daunger of life, and with cruell tormentes sometimes put to deathe. * [*] So in time paste was Socrates poysoned in Athens. Anaxagoras condemned to die. Diagoras accused of a haynous offence, but he escaped deathe almoste present with spedy flight. Emonge the Prophets of the Hebrewes, also, Isaye was cut in péeces, Hieremie stoned to death, Daniel condemned to the Lions, Amos kilde with a clubbe, Micheas caste downe headlonge from a stéepe place, Zacharie staine at the Aultar, Helias persecuted by Jezabell, whiche also slewe many Prophetes: And that holy Patriarke Aaa iy

Chapter 102: A Digression in praise of the Asse

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Abraham was caste also into a fornace by ye Caldées: So the Apostles and disciples of Christe, and infinit martires witnesses of Christe his Divinitée were kilde also with divers tormentes. And all these were put in death for no other cause, but that they thought more holily, then those wise menne of the worlde. Beholde those whiche in suche wise in povertie of spirite, in puritie of hart and in the peace of conscience are younge babes and humble, ready also to shedde theire bloude for the truthe, there I saye be they to whome alone that true and blessed wisdom is geven, whiche bringeth us into the fellowshippe of the blessed Goddes, and maketh us like to them. As Christe plainely teacheth us this, saieing: Blessed are the poore in spirit, for theirs is the kingedome of heaven: blessed are the cleane in hart, for thei shal see God: blessed are the peace makers, for they shalbe called the childerne of God: blessed be they which suffer persecution for righteousnes sake, for theirs is the kingedome of heaven: It is better therfore and more profitable to be Idiot, and knowe nothinge to beleve by Faithe and charitée, and to become next unto God, the being lofty and prowde through the subtilties of sciences to fall into the possession of the Serpente. So we reade in the Gospel, howe Christe was received of idiotes, of the rude people, and of the simple sort, who was contemptuously rejected, despised, and persecuted even to the

deathe by the highe Priestes, by the Lawiers, by the Scribes, by the Maisters and Rabbines: for this cause Christe himselfe also chose his Apostles, not Rabbines, not Scribes, not Maisters, not Priestes, but unlearned parsons of the rude people, voyde well neare of al knowledge, unskilful, and Asses. A Digression in praise of the Asse. Cap.102. BUt lest that some man may falsly accuse me, because I have called the Apostles Asses, we wil discourse in fewe woordes the mysteries of the Asse, makinge a

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little digression, but not from the pourpose: for the Doctours of the Hebrewes say that this beast is an example of fortitude and strength, patience, and clemencie, and that his influence dependeth on Sephiroth, whiche is called Hochma, that is to say, wisdom. For his conditions are very necessarie for a disciple of wisdom, he liveth by little forrage, and is contented therewith whatsoever it be, he can very well endure penurie, hunger, laboure, stripes, rechlesnes, and very wel sufferinge all peasecution, of a very simple and poore understanding that he cánot discerne fró thistels, of an inocent and cleane hart, and without choler having peace with al living creatures, and he is paciët, bearinge all burdens on his backe, for a rewarde of which he wanteth lice, he is seldome sicke, and liveth longer then any other beaste. The Asse as Columella saithe, doth many laboures above his part, because he easily breaketh the earth with the plough, and draweth many hevy cartes. Moreover almoste the ordinarie laboure of this beaste is to drawe in milles, and grinde corne, every countrie néedeth so necessary an instrumete as the Asse is, which conveniently can drawe with his necke and carrie on his backe into the citie many necessaries. What available messenger ye Asse is in Augurie, Varro witnesseth of. C. Marius, who in time paste subdued the South and the Northe, at the length declared an enimie to his countrie, and persecuted by Scylla, with the counsaile, by guide of an Asse he escaped the threatninges of Scylla, and had an Asse the causer of his flight, and salftie. And in the olde Testamét God so honoured an Asse, that when he commaunded every firste begoten to be slaine for sacrifice, he favoured Asses and men alone, grauntinge that man should be redéemed for price, and that a shéepe should be chaunged for the Asse: Christ woulde that this beaste shoulde be a wnesse of his nativité, and hereof is a stedfast fame, and in him he woulde be saved from the handes of Herode, and the Asse also was consecrated by the touching of the body

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of Christe, and honoured with the signe of the crosse: for Christe ascendinge to Jerufalem to triumphe for the redemption of mankind, as the Evangelists witnesse, rode upon this beaste, as this was foreshewed in a greate myserie by the Oracle of Zacharie, and it is read that Abraham father of the elect, rode onely upon Asses, so that this olde Proverbe emonge the people is not spoken in vaine, whiche saithe: that the Asse carieth mysteries, wherefore I will now advertise you famous professours of sciences, naye rather Cumane Asses, that if the unprofitable burdens of humane knowledges be not set aparte, and that Lyons borrowed skinne put of, (not of that Lyon of the Tribe of Juda, but of him whiche goeth about howlinge, and séeking whome he may devoure) yée be not tourned againe into bate and mere Asses, that yée be utterly and altogether unprofitable to carrie the mysteries of divine wisdom: neither had that Apuleius of Megara, ever bene admitted to ye holy mysteries of Isis, if first he had not of a Philosopher ben tourned into an Asse. We reade the miracles of divers beasts, ye an Elephant wrote the Gréeke letters, and Plutarch writeth of an other beinge rivall or fellow lover with Aristophanes the Grammarian, ye was inamored of a mayden called Stephanopolides, and in the same authour, we reade of a Dragon that loved a maiden of Etholia, and that this beaste saved his nourisher, and many beleved that he ran to him, whose voyce he knewe. And in Plinie we reade, that a Serpent called Aspis, was accustomed to come daiely to a certaine mans table, who after he had perceived that the hoste his sonne was slaine by one of his dogges, for the punishmente of friendly hospitalité disteyned, he slewe the dogge, nor ever after for shame came to that house againe. The same authoure saithe: that a panther thanked a man for bringinge her whelpes out of a ditche, and bringinge him out of the deserte, set him in the beaten waie. It is writen also in Histories, that Cyrus was nourished by a Bitche, and the [MISSING PAGES 185 and 185a]

The Conclusion of the worke

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The Conclusion of the worke. WHerefore Dyée Asses, which are now with your Childern under the commaundement of Christ by his Apostles the messengers and readers of true wisdom in his holy Gospel, be you lewsed from the darkenes of the flesh and bloude, if ye desire to attaine to this divine and true wisdom not of ye trée of the knowledge of good and ill, but of the trée of life, the traditions of men set aparte, and every search and discourse of the flesh and bloud whatsoever it be, whether it be conversaunt in the reasons of talke, or in the consideration of

causes, or in ye meditations of workes and effects, now entring not into ye scholes of Philosophers and Sophisters, but into your selves, ye shal knowe all things: for the knowledge of all things is compacte in you, which (as the Academickes cōfesse) the holy Scriptures do so witnes, bicause God created al things very good, ye is to say in ye best degré, wherin thei might abide: even as he than hath created trées ful of fruities, so also hath he created the soules as reasonable trées ful of formes and knowledges, but thorow the sinne of the first parent al things were reveled, and oblivion the mother of ignoraunce stept in. Set you than now aside, which may, the veyle of your understáding, which are wrapped in the darknes of ignoraunce. Cast out ye drincke of Lethe you whiche have made your selves droncken with forgetfulnes, a waite for the true light you which have suffered your selves to be taken with unreasonable sléepe, and foorthwith when your face is discovered ye shall passe from the light to the light: for (as John saith) ye are annoynted by ye holy Ghoste, and have knowne al things, and againe ye néede not to be taught of any, because his annoynting teacheth you all thinges. It is he alone that geveth speache and wisdome. David, Esaie, Ezechiel, Hieremie, Daniel, John Baptiste, and many other Prophetes and Apostles were Bbb y

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not learned, but of shepherdes of husbandmenne, and of Idioties thei became passingly wel learned in al thinges. Salomon in one nights dreame was replenished with the wisdome of all thinges above and beneth: and also with the prudēry of executing matters, so that none was comparable to him. And al these menne were mortal even as you be, and sinners also. Perhaps you will saye that this hath chaunced to a very few. And a few childerne of God coulde attaine to it whome righteous foue hath loved: or resplendēt vertue hath brought to heaven. But despaire, not, the Lordes bande is not shortned to all them whiche cal upon him, which serve him faithfully. Anthonie, and ye barbarous Christian servaunt, obtayned the knowledge of divine things thorow the prayer of thrée daies, as Augustine witnesseth. But you which cannot together with the Prophetes, with the Apostles, and with those holy men beholde those thinges with a cleare and pure understanding, séeke ye to have understanding of them which have séeke them with cleare sighte: this waye remaineth to be searched for (as Hierome saith to Rufinus) to the end that which the spirit hath taught the Prophetes and Apostles, shoulde be sought by you with the studie of learninge, of that learning I meane which is taught in Gods Woord, and with a universal consente of the Church

approved, not that whiche hath bene invented by the wittes of men, because that both not lighten ye understanding, but maketh it darke. Where we muste have recourse to Moses, to the Prophetes, to Salomon, to the Evangelistes, and to the Apostles, which shininge with al kinde of learning, wisdom, maners, tonges, prophecies, oracles, miracles, and holines, have spoken of divine things from God himself, and of inferiour thinges above men, and have brought to open light all the secretes of God and nature. For al the secretes of God and nature, al the manner of customes and lawes, al the knowledge of thinges present, paste, and to come, are taughte in the holy Scriptures of the Bible.

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Whither then renne you headlonge, which séeke knowledge of them, whiche have spent all their life time in searchinge it, and have lost time and labour, and coulde not finde any truth; O yée fooles and wicked ones, which setting apart the giftes of ye holy Ghost, endeavour to learne those thinges of faithles Philosophers, and masters of errours, whiche ye ought to receive of God, and the holy Ghoste. Will you beleve that we can gette knowledge out of the ignorance of Socrates? Lighte out of the darkenes of Anaxagoras? Vertue out of the pitte of Democritus? prudence out of the madnes of Empedocles? yictie out of the tunne of Diogenes, sense out of the péevishnes of Carneades and Archesilaus, wisdom out of wicked Aristotle and faithlesse Auerroes? beléeve out of the superstition of the Platonickes? you erre very much, and be deceived by these which have ben deceived. But descende into your selves you whiche are desirous of the truthe, departe from the cloudes of mans traditions, and cleave to the true light: beholde a voice from Heaen, a voicethat teacheth from aboe, and sheweth you more clearly then the Sunne, why are you your owne enimies, and prolonge time to receave wisdom heere the oracle of Baruch: God is as he was and no other shalbe estéemed with him, he hath founde out all manner of learninge, and hath geven to Jacob his childe, and Israell his beloved, gevinge Lawes and commaundements, and ordayning Sacrifices: after this he was séene on the Earth, and was conversaunt with men, that is to saie, takinge fleashe, and with an open mouthe reachinge those thinges, which under darke questions he hath taught in the Lawe and Prophetes. And to the ende that you maye not thinke, that these thinges be referred to divine thinges onely, and not to naturall, héere what the wise man witnesseth of him selfe: It is he that hath geven

me the true knowledge of those thinges whiche are, that I might know the dispositions of the cófesse of the Earth, the vertue of the Elementes, the beginninge, Bbb iy

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consummation, middle, and revolntions of times, the course of the yeare, the dispositions of the Starres, the natures of livinge Creatures, the anger of beastes, the force of the windes, the thoughtes of men, the differences of plantes, the vertues of rootes, and finally I have learned al the thinges which be hidden and unknowen, for the Artificer of all thinges hath taught me wisdom. The Divine wisdom never faileth, nothinge escapeth it, nothinge augmenteth it, but comprehendeth al things. Understands you therefore now, that there needeth not much labour in this place, but Faithe and Praier: not the studie of longe time, but humblenes of Spirite and cleannesse of Harte: not the sumptuous furniture of many bookes, but a pure understanding, and made fitte for the truthe as the keye is for the locke: for the great number of bookes chargeth the learner, instructeth him not, and he that followeth many authours erreth with many. All thinges are contained and taught in the onely volume of the holy Bible, but under this condition ye they be not perceaved but by them which are made cleare: to others they be parables, and darke made faste with many seales. Praie then to the Lorde God in faith doubtinge nothinge, that the Lambe of the tribe of Juda maie come, and open to you the sealed booke, whiche Lambe alone is holy and true, which alone hath the keye of knowledge and discretion, which openeth and no man shutteth, whiche shutteth and no man can open. This is Jesus Christe, the woorde and sonne of God the father and blessed wisdoms, the true Master made man as wée are, that he might make us the childern of God as he is, whiche is blest for ever. But leaste that thorow using more woordes I shoulde declame as it is saide, beyonde the hower, let this be the ende of our Oration. FINIS.